

The Living Church

AND THE LAYMAN'S MAGAZINE

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ENTHRONEMENT OF THE PRESIDING BISHOP

Bishop Tucker is shown in the seat newly provided for him and his successors in the Washington Cathedral, with Bishop Freeman of Washington (left), who officiated at the impressive ceremony. (See Page 5.)

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Living Church

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LETTERS

Presbyterians

TO THE EDITOR: The latest contribution for our thought by our Commission on Approaches to Unity, in the form of a suggested joint ordination with the Presbyterians, to use the words of Alice, "Curiouser and curioser!"

One can imagine a post-ordination soliloquy of the young man, having been a Presbyterian presbyter yesterday: "Let me think—was I the same when I got up this morning? But if I am not the same, the next question is, Who in the world am I? Ah, that's the great puzzle!"

Or, at a meeting of the dually-ordered brethren, it would be wise to ask first, "Who are you?" (as said the caterpillar to Alice, who drew herself up and said *very gravely*: "I think you ought to tell who you are first.")

And may I add—of our proposed new hybrid chameleon Presbyterian-Episcopal-priest-presbyters: "Who could tell?"

WALLACE E. CONKLING,
Bishop of Chicago.

Chicago.

TO THE EDITOR: I was very much interested and greatly encouraged to read of the proposed agreement for joint ordination of candidates for the ministry from the Episcopal and Presbyterian Churches [L. C., October 15th]. Here we have once again evidence of the wise and kindly breadth of vision which characterizes our Church and is rendering it such a vital factor in bringing together scattered Christendom.

Let us remember, however, that true Catholicism is not a matter of terminology or outward signs, but of the spirit; and surely we must not—nay, we dare not—stubbornly cling to these things if they are likely (and surely they are) to frustrate this great purpose.

I would respectfully suggest, therefore, that matters of vestments, lights, and "mannual acts" be left in abeyance for the present. And since the word priest does, however much we may deplore the fact, have an unhappy connotation in the minds of our Protestant brethren, as does the term presbyterian (which is also awkward phonetically), let them be abandoned, and the Apostolic—and therefore truly Catholic—term minister be used in its stead. Surely a minister can be given sacerdotal authority without changing his title to that of priest.

We must look beyond union with the Presbyterian Church to the time when, by means similar to that which we are now employing,

we may become one with the great Methodist, Lutheran, and Baptist communions.

PETER SMILEY.

Editor's Comment:

"Minister" is a good term, but hardly exact enough, since it applies equally to bishops, priests, or deacons—or even to laymen when officiating in church services.

TO THE EDITOR: I have read with interest the latest statement [L. C. October 15th] of the suggested agreement for joint ordination between the Presbyterian Church and our own. It is unbelievable that the members present at the Princeton conference can so continually close their eyes to the real issues at stake.

When one considers the vast differences between the two communions in matters of Faith and practice, fundamental conceptions of God, sacramental principles, etc., it appears obvious that the matter of joint ordination is really a final detail to be considered and worked out after, and only after, some sort of unity is reached in matters of basic doctrine. To suppose that unity can be achieved between one body confessing membership in the One, Holy, Catholic, and Apostolic Church on the one hand, and another body whose entire historical development has betrayed a fervent denial of that Church on the other, simply by a process of creating a common ministry, is ridiculous. It would seem that rather than such a suggested plan's being "an interim step toward organic unity between the two Churches," it would be a headlong plunge toward utter confusion and apostasy.

For example, what about the matter of Eucharistic doctrine, communion of saints, absolution, prayers for the departed? Are these all solved by a joint ordination? Are such "priest-ministers" willing to subscribe, *in conscience*, to a denial of such dogma on the one hand, and its acceptance on the other? In short, until we achieve one, unified Church, are we not creating a ministry which would be "neither fish nor fowl," expecting of these potential clergy a double life, nay, even sheer hypocrisy?

Further, it is true that insofar as the proposed agreement is concerned, the words "priest and presbyter" may be regarded as being synonymous, but insofar as the two Christian bodies in question are concerned, they most certainly do not represent two synonymous conceptions. It ought to be clear to the members of the joint committee that it is not the ministry which is at stake, but the Church!

The problem is much deeper than the matter of ordination. Is it not futile to attempt the solution by shutting the eyes to the real, fundamental issues and supposing that agreement on one of the finer, ultimate details of unity will actually overcome the basic doctrinal differences of Faith which loom so large? (Rev.) M. RAY BECKER.

Granite City, Ill.

Pacifists

TO THE EDITOR: Christian convictions really are the only things that can keep Churchmen clear in their opinions of war in these surging days. Your editorial and Dr. Barth's letter [L. C. October 8th] are true and timely.

But I have known many pacifists who don't fit your condemnation of them. They have no use for inactive "non-resistance as a cardinal doctrine." They feel that Christ combined bodily submission with spiritual



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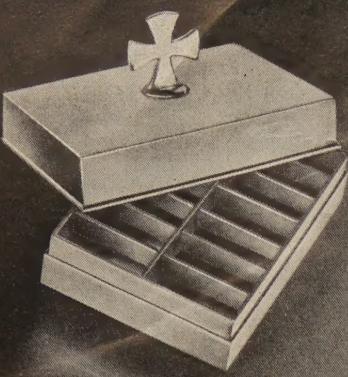
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resistance; crucifixion with "Father, forgive them." Had you thought of the latter as a strong, continuing insistence on His right to love men, even when those men said they didn't want His love?

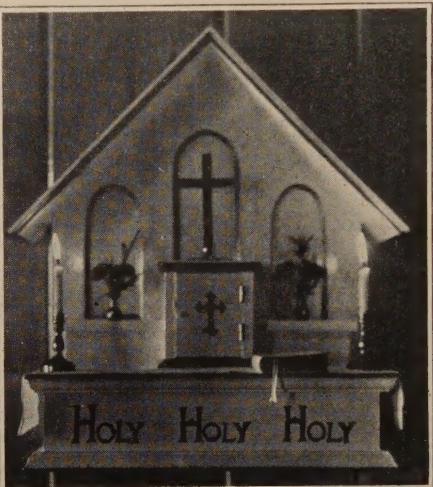
Your accurate portrayal of "Hitlerism as a rival religion to Christianity" may make it more clear to pacifists that the Father and His Christ want us to teach by showing forth: neither Nazis nor Mohammedans are to be killed; they are to be loved (and so taught even if they kill us in the process).

As a postscript—the Quakers' work of feeding and rebuilding is non-resistant; would you call it non-Christian?

(Rev.) ROGER W. BENNETT.
Newton Lower Falls, Mass.

Miniature Altar

TO THE EDITOR: I am enclosing a picture of a miniature altar made for our two-year-old daughter, Linda, on her second birthday by Mr. W. F. Salt of St. John's parish, Fort Worth.



The altar is done in white and gold and is 16 inches wide and 20 inches tall. The appointments were gifts by her godparents and friends. The brass cross is five and one-half inches tall, the Eucharistic candles two and one-half inches, and the little vases three-quarter inches; the white Prayer Book measures three by four and five-eighths; the fair linen, made exactly to fit the altar, has the five crosses embroidered in it as does a fair linen for a large altar.

It is fastened to the wall 48 inches from the floor; this prevents the child from handling and playing with it, but it is low enough for her to light her candles from the floor by the use of her lighter, also given to her by a godparent.

We have found the use of this altar to be very helpful in the religious training of our child. (Mrs.) A. R. McCONNELL.

Fort Worth, Tex.

Archbishop Tucker

TO THE EDITOR: Our contemporary verbose ecclesiastical diction has confounded our Church writers, editors, and printers, from "281" down to parochial bulletin writers and inveigled them into attributing statements to persons who never made them.

It is the great privilege of the Church to work under the guidance of Presiding Bishop Henry St. George Tucker; and it is the great privilege of the diocese of Ohio to work under the guidance of Bishop Beverley

Dandridge Tucker. When the press attributes a statement to "Bishop Tucker," surely that means the Bishop of Ohio. If it meant the Presiding Bishop, it would have to say "Presiding Bishop Tucker" every time (whereat my sympathy goes out to the typesetters *et al.*).

This matter will become painfully conspicuous when the General Convention meets in Cleveland, and utterances will be attributed indiscriminately to either "Bishop Tucker."

Would not the coming session of General Convention be one which would impress on the gathering the desirability of calling our Presiding Bishop what he really is—"Archbishop"? Even the secular newspapers might understand that, to say nothing of the Church press in other parts of the Anglican communion. . . . (Rev.) G. M. BREWIN.

Akron, Ohio.

Confirmation

TO THE EDITOR: The Rev. Melvin Abson, who wrote the letter on confirmation printed in the October 8th issue, should read *The American Prayer Book* by Parsons and Jones.

On page 246 those eminent men state that the final rubric in the Confirmation Office "defines admission to the full and permanent privileges of the *status* of a communicant in the Church." This is something more than a mere encouragement to the baptized to be confirmed. Mr. Abson fails to state why it is desirable that that rubric should "cease to make confirmation the gateway to Communion," or just what "good things will be possible" as a result of revising or removing the offending rubric. His further conclusions are truly remarkable.

"Confirmation would be . . . administered to those who openly confessed Jesus Christ as their Lord and Saviour." Isn't that the case now? "Confirmed persons would cease to be a doubtful category. . . ." But the doubtful category in statistics is "Communicants"; that is, the confirmed persons who should be regarded as active communicants. Not all clergy follow the custom of reporting only those who have made their communions during the previous three years.

"Preparation for confirmation would then provide a fine opportunity for instruction in personal religion and the Christian Faith." But it does that already.

Are we to conclude that confirmation is to be exalted above Holy Communion in the list of seven sacraments? Is confirmation to be the sign of the "pre-sanctified," as the Holiness groups call their most zealous followers? What wonders do appear when the removal or revision of a troublesome rubric is considered! (Rev.) G. R. MADSON.

Paris, Ky.

Correction

TO THE EDITOR: In my article on The New Christian Education Units in The LIVING CHURCH for October 22d, in paragraph 14, the second sentence should read:

"In one lesson Joseph is four times referred to as His father, without qualification or interpretation; but not once in the entire series of lessons so far published is Jesus spoken of as the Son of God." The inadvertent use of quotation marks around the phrase "son of Joseph" in the original sentence (making it seem like a direct quotation instead of a simple statement of fact) makes necessary this correction in the interest of strict verbal accuracy.

(Rev.) LEON C. PALMER.
Birmingham, Ala.

The Living Church

VOL.
CIII

AND THE LAYMAN'S MAGAZINE

NO.
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GENERAL

EPISCOPATE

Presentation of Presiding Bishop's Seat in Washington Cathedral

BY LEWIS T. BOYNTON

A forward step of great significance to the entire Church was taken on October 22d when the memorable service for the seating of the Presiding Bishop in Washington Cathedral was held. Nearly 3,000 people joined in the solemn and impressive rites which gave to the Presiding Bishop a seat in the cathedral in the capital of the nation.

In the procession and congregation which filled all available space in the great choir, the transepts, the crossing, and the galleries, with many standing in the aisles, were bishops, priests, and laypeople from near and far. It was in reality a national congregation.

The long procession entered the cathedral from the South transept, proceeding to their places in the choir stalls during the singing of the hymn, "The Church's one foundation." Led by the cathedral choir, the procession included the visiting clergy, the clergy of the diocese of Washington, the standing committee of the diocese, the officers of the province of Washington, members of the Joint Committee on the Presiding Bishop's See, the visiting bishops, the cathedral council, lay members of the cathedral chapter, the canons of the cathedral, and Bishop Freeman of Washington.

EXHORTATION

The Bishop of Washington gave the exhortation, beginning: "Dearly Beloved in the Lord, we are gathered together here to welcome to a place and seat in this cathedral church, the Rt. Rev. Henry St. George Tucker, by divine permission Bishop of Virginia and Presiding Bishop of the Protestant Episcopal Church in the United States of America." Bishop Freeman then led the congregation in the Lord's Prayer and offered prayers for the whole Church and for the cathedral as a "witness for Christ and His Church in this nation, and for all people a house of prayer."

Bishop Sterrett of Bethlehem led in the reading of Psalm 15; and Bishop Wyatt-Brown of Harrisburg read the Lesson from Isaiah 6: 1-8.

During the singing of Psalm 122, the Presiding Bishop entered the cathedral escorted by the chief verger, James Berkeley, and the dean of the cathedral, the Rt. Rev. Dr. Noble C. Powell, recently consecrated Bishop Coadjutor of Maryland. As the Presiding Bishop proceeded to the steps of



Acme.

ORTHODOX CHURCH LEADERS: The Rt. Rev. Bishop Andrey, head of the Bulgarian Orthodox Church in America, and the Rt. Rev. Bishop Bohdon, head of the Ukrainian Orthodox Church in America, took part in the colorful procession at the enthronement of Bishop Tucker.

the chancel, he was joined by the Rt. Rev. Drs. Irving Peake Johnson, retired Bishop of Colorado; and Paul Matthews, retired Bishop of New Jersey, whose work on the Joint Committee on the Presiding Bishop's See was in large measure the cause of this occasion; the Rev. Dr. ZeBarney T.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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Phillips, rector of the Church of the Epiphany, Washington, and president of the House of Deputies of the General Convention; and the Rev. Dr. Franklin J. Bohanan, rector of St. Paul's, Rock Creek, Washington, and president of the standing committee of the diocese.

Awaiting the Presiding Bishop was Bishop Freeman of Washington. Bishop Powell, as dean, then presented the Presiding Bishop in these words: "Reverend Father in God, and brethren of the Cathedral Chapter, we present unto you the Rt. Rev. Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church in the United States of America, to be installed in his seat in this cathedral church," to which the Bishop of Washington replied: "Beloved in the Lord: Grace be unto you and peace from God our Father, and from the Lord Jesus Christ." Then were read the resolution of the General Convention by the chairman of the General Convention Committee; the resolution of the diocese of Washington by the president of the standing committee, and the resolution of the cathedral foundation by the president of the House of Deputies of the General Convention, after which Bishop Freeman, taking the Presiding Bishop by the hand, conducted him through the choir to the lofty hand-carved oaken chair built for him by gift of Bishop Matthews and installed at the end of the choir stalls on the Gospel side of the high altar. While this was in progress the choir sang Psalm 121.

PRESENTATION

Now came the formal presentation and setting apart of the Presiding Bishop's seat. The Bishop of Washington said: "The Bishop, dean, and chapter of the Protestant Episcopal Cathedral Foundation of the District of Columbia, acting in accord with the will of General Convention and of the convention of the diocese of Washington, welcome you, Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church in the United States of America, and do now set apart for your use this seat in this Cathedral Church of St. Peter and St. Paul, and grant you the right here to perform the duties of your high office, as need and occasion may require."

Bishop Tucker replied: "On behalf of the Protestant Episcopal Church in the United States of America, I accept this seat which has been provided and is now being set apart by the Bishop, dean, and chapter of the Cathedral of St. Peter and St. Paul as the seat of the Presiding Bishop. In so doing, I wish to express deep appreciation of the gracious readiness of the diocese of Washington to comply with the request of the General Convention that the

Presiding Bishop be given a seat in this cathedral. The situation in the world today calls for unity of action both in the nation and in the Church. A seat in this cathedral located in the capital where national unity of action is effected will serve both as a symbol of the need of similar unity of action in the Church and as an aid to the Presiding Bishop in his endeavor to promote it."

BENEDICTION

Then came what to most was the transcendent and most impressive act in the service. The Presiding Bishop, leaving his seat, walked alone with slow steps to the sanctuary and stood in prayer at the high altar while the choir sang the anthem: "God be in my head, and in my understanding;" from the Old Sarum Primer. At the close of the anthem the Presiding Bishop turned to the people and, lifting up his hand, pronounced the Benediction. One of the prominent participants in the service later said: "It seemed to me that the climax was when the Presiding Bishop, that simple man of God, went alone to the high altar, stood a moment then turned and gave us his blessing."

BISHOPS

Among those taking part in the service were Bishops McClelland of Easton, McKinstry of Delaware, Phillips of Southwestern Virginia, Brown of Southern Virginia, Ziegler of Wyoming, Gardner of New Jersey, Clingman of Kentucky, Goodwin, Coadjutor of Virginia, Strider of West Virginia, Ward of Erie, Jett, retired, Southwestern Virginia; Atwood, retired, Arizona. The Most Rev. Arthur Dunn, Archbishop of the West Indies, represented the Anglican communion outside the United States.

OTHER COMMUNIONS

Members of other communions participating included the Rev. Sion Manoogian, representing the Bishop of the Armenian Church in the United States; Bishop Andrei of the Bulgarian Orthodox Church in America; the Rev. Thomas Daniel and the Rev. Aemil Lalousis, representing the Metropolitan of the Greek Orthodox Church; Bishop Bohdan of the Ukrainian National Church, and two bishops of the Polish National Catholic Church in the United States.

NOTED LAYPEOPLE

Regents of the National Cathedral Association included Miss Mary E. Johnston, national president, Cincinnati, Ohio; Mrs. G. Maurice Congdon, Rhode Island; Mrs. Irene du Pont of Delaware; Mrs. Walter C. White of Ohio; and Miss Virginia Chevalier Cork of West Virginia.

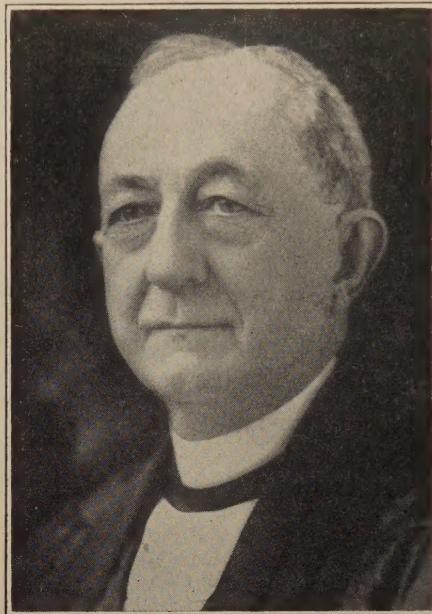
Among others attending were: the Hon. George Wharton Pepper, Philadelphia; Theodore W. Noyes, Washington; Charles Peake of the British Embassy, representing Lord Halifax; Mrs. Edward R. Stettinius; Mrs. Charles Warren; Mrs. Woodrow Wilson; C. F. R. Ogilby and Robert V. Fleming, representing the Cathedral Chapter; the Hon. William R. Castle, former Under-Secretary of State; H. L. Rust jr., Coleman Jennings, Walter Clarkson,

Busey H. Howard, Dr. W. Sinclair Bowen, Thomas E. Robertson, Edward M. Weeks, Hugh T. Nelson.

The Joint Committee on the Presiding Bishop's See consists of: Bishops Johnson, Matthews, and Wing; the Rev. Messrs. Clyde Brown, W. E. Patterson, M. Rifenbark; Messrs. Randolph Bias, and Spencer Ervin, and Dr. H. W. Horn.

BISHOP WINCHESTER Dies

The Rt. Rev. James Ridout Winchester, D.D., retired Bishop of Arkansas, died October 27th in Chicago after a long illness. Bishop Winchester had been living at



BISHOP WINCHESTER: Died October 27th at his daughter's home in Chicago.

the home of his son-in-law, James E. Montgomery, who is an active Churchman of the diocese of Chicago.

Bishop Winchester was one of the leaders in the election and consecration of the first Colored Bishop of the Episcopal Church in the United States, the Rt. Rev. E. T. Demby. Bishop Demby, now retired, was elected suffragan bishop of Bishop Winchester's diocese of Arkansas, to minister to parishes of the Colored race in the Southwest.

BORN ON A PLANTATION

Born at Annapolis, Md., March 15, 1852, James Ridout Winchester was the son of Jacob Winchester and Mary Ridout Winchester. In an article in THE LIVING CHURCH of January 5, 1935, Bishop Winchester wrote: "I was brought up on [my father's] ideal slave plantation where the Negroes considered their owners 'quality folks,' and themselves 'first class Colored people' of the neighborhood. The White children of the farm would have been punished had they used the word 'Nigger' in speaking of the faithful servants so affectionately associated with the household."

He attended public schools and Tennent School, in Pennsylvania, and the Episcopal

High School, Alexandria, Va., before going to Washington and Lee University where he received the degrees of Bachelor of Arts and Bachelor of Philosophy in 1874. He received the degree of Doctor of Divinity from Washington and Lee in 1895 and from the University of the South in 1894.

Graduating from the Virginia Theological Seminary in 1877, he was ordained deacon the same year and priest in the following year by Bishop Whittle. On September 17, 1878, he married Eliza Atkinson Lee of Clarke, Va., who died in 1936.

Before his consecration, Dr. Winchester served a number of prominent churches in the South including: Holy Cross Church, Uniontown, Ala.; St. John's, Wytheville, Va.; Christ Church, Macon, Ga.; Christ Church, Nashville, Tenn.; Ascension, St. Louis, Mo.; and Calvary, Memphis, Tenn. In Georgia, Tennessee, and Missouri, he was president of the diocesan standing committee; and he was elected deputy to successive General Conventions from 1886 until he became a Bishop.

CONSECRATION

Dr. Winchester was consecrated Bishop Coadjutor of Arkansas on September 29, 1911, by Bishops G. H. Kinsolving, W. C. Gray, Tuttle, Weed, Bratton, Brooke Tucker, and Gailor. On the resignation of Bishop William Montgomery Brown in 1912, he became diocesan.

An active Mason, Bishop Winchester was Grand Prelate, K. T., in Georgia and Arkansas, later becoming Grand Prelate emeritus of Arkansas; in the Scottish Rite he attained the 33d degree. He was also a member of the Shrine, Grotto, Eastern Star, and Demolay; Delta Kappa Epsilon, Pi Beta Kappa, and Pi Gamma Mu; past Noble Grand, Odd Fellows; Grand Prelate, U. S., Red Cross of Constantine; past chaplain Sons of Confederate Veterans, Arkansas; and a member of the Pilgrims.

He was chaplain of the 1st Tennessee Volunteers in the Spanish-American war.

Especially after his retirement, Bishop Winchester wrote many articles for the Church and secular press.

He is survived by his son-in-law and daughter, Mr. and Mrs. James Montgomery; a son, Cassius Lee Winchester, and several grandchildren.

FUNERAL

Funeral services were held at St. Paul's-by-the-Lake, Chicago on October 29th, with Bishop Randall, Suffragan of Chicago, officiating at a requiem Eucharist, assisted by Bishop Conkling of Chicago and Bishop Mitchell of Arizona. The body lay in state at St. Paul's from Monday evening until time for the funeral.

Interment was to be at Millwood, Va., on October 31st.

Editor's Comment:

"Blessed are the dead which die in the Lord." Bishop Winchester had a long life and a full one. His works will long be remembered not only in the diocese of Arkansas, of which he was Bishop for a score of years, but wherever his influence was felt. May he rest in peace and may light perpetual shine upon him.

PUBLIC AFFAIRS

Religious Urge Immediate Action

Aid Russia

Pledging their moral and prayerful support to all efforts to provide "effective" and lightning-swift" aid to Russia, 1,000 clergymen from all sections of the United States have signed a petition to President Roosevelt asking "nothing but immediate action to the end that freedom may march in its enemy, and that it may march from Washington."

The petition, in the form of a letter, was sponsored by Kenneth Leslie, editor of the *Protestant Digest*. Among the Episcopal Churchmen who signed the petition were Bishops Manning of New York, Hobson of Southern Ohio, Oldham of Albany, Conkling of Chicago, Kemerer of Duluth, Ward of Erie, McElwain of Minnesota, Jenkins of Nevada, Daniels of Montana, Gooden, Suffragan of Los Angeles, and Porter of Sacramento.

Asserting that the political and military front of world Fascism is the Axis combination "against which our defenders have been the Spanish and Chinese people and are now the British people and their allies, the Russian people," the petition stated: "Freedom must attack. . . . The pleasure of Fascism must be no longer awaited."

Americans have been at fault, the petition continued, in not ceaselessly upholding the truth that anti-Semitism is "the most hideous of spiritual leprosies, the spore of which is spread by men who have abandoned their humanity." Through anti-Semitism, it declared, "the Jew becomes the scapegoat for apostate Christians' betrayal of their own Christhood. . . .

"We join our petitions with those of the English Church and the Russian Orthodox Church for the people of Russia, the Red Army, and the Soviet leaders."

Defeat of Totalitarian Powers

Demanded at Kenyon College

More than 35 faculty members and officials of Kenyon College have made known in a public statement their firm conviction that the security and liberties of the United States will be in danger until Hitler and his allies are defeated.

"We demand of our government an unwavering foreign policy which will pursue to the utmost whatever course is necessary for the swift defeat of the allied totalitarian powers," the college leaders said. "Should this mean a declaration of war, we recommend it."

"Furthermore, realizing the grave danger to the nation of the prevalent state of indecision, we are resolved to make known to our fellow-citizens the nature and extent of the peril which threatens us, and to make clear our moral and political obligation to meet this peril. We believe that it is the plain duty of every man sharing these convictions to say so openly," the statement concluded.

Signers included President Gordon K. Chalmers; Dean Gilbert T. Hoag; the Rev. Thomas van Braam Barrett, college

chaplain; the Very Rev. Dr. Corwin C. Roach, professor of Old Testament and acting dean of Bexley Hall; as well as the great majority of the faculty of Kenyon College.

SYNODS

Washington's "Best, Most Profitable and Enjoyable" Meeting

"The diocese of Washington has made it possible for us to have one of the best, most profitable, most enjoyable, and most inspirational of our synodical meetings"—thus Bishop Wyatt-Brown of Harrisburg described the 17th synod of the province of Washington, which met under his presidency in the nation's capital, October 21st to 23d.

Bishops and deputies from the 13 dioceses composing the province were given the opportunity to worship together and to discuss important phases of the Church's work, led by bishops, priests, and laymen of national reputation. There was also that valuable aspect of all such gatherings, the opportunity for Christian fellowship and making new acquaintances.

Synod members also had the unusually good fortune to participate in the historic service in the Washington Cathedral when the Presiding Bishop's seat was formally presented.

Meeting with the synod were also the Provincial Woman's Auxiliary, the Daughters of the King, the Church Periodical Club, and the Girls' Friendly Society, and the women representing these organizations contributed in large measure to the success of the meeting.

A congregation which taxed the capacity of St. Alban's Church, in the cathedral close, united in hymns and prayers at the opening session in the afternoon of October 21st. Bishop Goodwin, Coadjutor of Virginia, preached on the theme, "Lord teach us to pray." He admonished his audience that in these days of war, tumult, sin, and suffering we can still pray and still believe in the efficacy of prayer, but that our prayer, like our Lord's in Gethsemane must be, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt."

After this service the deputies met in Whitby Hall, Bishop Wyatt-Brown presiding. The Rev. Thomas J. Bigham was reelected secretary.

After Bishop McClelland of Easton had presented the report of the commission on rural work, Dr. T. B. Symons of the University of Maryland gave an address stressing how the Church can be a great factor toward uplifting the morale of our rural people.

The great event of the day was the cathedral service in the evening. Deputies, bishops, clergy, and the public—over 600 in all—joined in the hymns and prayers of the Church. Canon William Curtis Draper sang the service, and the newly consecrated Coadjutor of Maryland, Bishop Powell, read the lesson. Bishop Freeman of Washington gave the Benediction.

The sermon was preached by Bishop

Strider of West Virginia, who took for his text: "For the Lord God omnipotent reigneth."

COLLEGE WORK

A prominent feature of the second day's morning session was the presentation of the work being done by the Church Society for College Work. Speakers representing the University of Virginia, University of Pennsylvania, Williams College, and other institutions spoke of the many useful accomplishments of the society in its aid to college chaplains, providing conferences on the ministry, retreats, teaching, and other phases of the Church's work.

In presenting the report of the commission on religious education, Bishop Phillips of Southwestern Virginia made a plea for a better support of the advanced conference of the Third province, better known as the Sweet Briar Conference, and urged each diocese within the province to make a contribution of at least \$50 a year toward its support.

MISSIONS

The report on missions recommended a program of action along these lines: (1) A survey of the unchurched in our cities and country; (2) possibilities of financial responsibility leading to self-support; (3) selection of rural-minded clergy; (4) the perennial question of clergy replacement; (5) development of more social work among both rural and urban people; and (6) the greater use of the laity in mission work in the dioceses.

Clifford P. Morehouse spoke on The Church Press, saying that the Church press gives a sense of reality to our religion; serves in combating secularism—helping to interpret facts in terms of Christianity; and promotes unity among Christians of different denominations and unity within our own Church. He also pointed out that the Church press is a demonstration of practical democracy within the Church, describing it as "the watchdog of the arsenal of Christian democracy."

At the banquet tendered the deputies and others at the Shoreham Hotel on the night of October 22d, the toastmaster was Bishop Wyatt-Brown who called upon Bishop Freeman to introduce the first speaker, the Hon. George Wharton Pepper, who never fails a hearty welcome when he arises to speak.

One of his significant remarks was: "I am here at a moment in history when civilization appears to be in the balance, but I am doing nothing about it except make occasional speeches. I am talking all the time about the dangers, but I am really not doing anything about it. Unless we do something that is worth while, we do not earn the right to be heard." He went on to pay glowing tribute to those who, like the Presiding Bishop, have lived lives of sacrifice in the Christian cause.

PRESIDING BISHOP'S SPEECH

Following Senator Pepper, the Presiding Bishop was introduced. "I take this opportunity," he said, "to express here my gratitude to Bishop Freeman, to the chapter of the cathedral, and also to the di-

ocese of Washington, not for what they have done for me personally, but for what I think is a tremendous contribution you have made to our Church in providing a center for the Presiding Bishop in his official work."

The theme of Bishop Tucker's address was "Lord, what wilt Thou have me to do?" He stressed particularly the difficult task of overcoming "group selfishness."

Prominent on the last day of the synod was an address by Charles P. Taft, now connected with the government in its defense work. Mr. Taft gave a realistic picture of the many problems connected with the sudden bringing into existence of large camps, of what the government was attempting to do to keep the young soldier free from the effects of vice and other social evils, and of what a large part the churches were playing in providing wholesome recreation and entertainment.

At the invitation of Bishop Powell, the next synod will be held in Baltimore, in the diocese of Maryland.

Second Province Discusses Church's Role in Present Crisis

BY ROBERT B. GRIBBON

The 24th synod of the province of New York and New Jersey met in Asbury Park, N. J., October 21st and 22d and was marked by an atmosphere of earnest concern for the place and work of the Church in the present crisis and also of active zeal for the Kingdom. Warm and brilliant weather combined with the efficient hospitality of Trinity Church, Asbury Park,

and the diocese of New Jersey to make the meeting a most pleasant one.

Notable speakers were heard at the opening luncheon on Tuesday sponsored by the provincial Department of Christian Social Relations under Bishop Gilbert, Suffragan of New York.

At the first formal session of the deputies, the late William F. Stroud, who had been chairman, was commemorated and Everard C. Stokes of Sea Girt, N. J., president of the Church Fire Insurance Corporation, was elected in his place.

PRESIDENT ELECTED

In the evening the members of the synod and delegates to the Woman's Auxiliary meeting were entertained at dinner by the diocese of New Jersey. The speakers were Professor Theodore M. Greene of Princeton and the Presiding Bishop. The House of Bishops meanwhile elected Bishop Oldham of Albany to the office of president of the province; this action the deputies confirmed.

Professor Greene, in his address, continued the theme of the luncheon meeting, with a searching analysis of the conflict

now raging in Europe. Beneath the surface military conflict, he said, lies the economic, social, and political; beneath that, the clash of cultures; and, deeper than all, a genuine religious battle of which the focus is freedom—a concept of life which is the joint product of the Graeco-Roman and Hebraic-Christian traditions.

"In such a struggle, the one, inexcusable position is isolationism," Professor Greene stated. "The enemy is identifiable and must be beaten."

We must recognize our own responsibility and sharing of the guilt, he said, and proceed to translate religion into every field of human life. Professor Greene also indicated some practical lines for immediate activity. He pointed out that in colleges, seminaries, publications, the Church Congress, and the College of Preachers, we have an intellectual arena in which we should work out our theology so that its power and practical pertinence may affect the intellectual world. In the parishes, clergy should gather groups of their leading laity to consider together such books as *The Nature and Destiny of Man* or *Vision of God*. Only so, he said, can we make the

SCENES AT THE SYNOD OF THE SECOND PROVINCE

(Below) Members of the provincial department of social relations gather around Bishop Gilbert, chairman, to discuss plans for the coming year. A symposium on the Church's role in world reconstruction, sponsored by the department, was a feature of the synod.

(Right) At the speakers' table of the provincial dinner are shown (left to right): the Rev. Charles H. Ricker, Everard C. Stokes, Miss Edith Roberts; Bishop Washburn, the Presiding Bishop, Bishop Oldham, Bishop Gardner, Prof. T. M. Greene; Bishop Gilbert, the Rev. Randall W. Conklin, Miss Elsie Hutton, the Rev. Dr. Arthur L. Charles. Behind them is a banner which was presented to the Presiding Bishop and later hung in the Washington Cathedral when he took his seat there.



thinking of the Church effective in leadership.

BISHOP TUCKER'S ADDRESS

The theme of the Presiding Bishop perfectly complemented what Professor Greene had said by stressing the need of bringing the principle and practice of Christian love from individual to group application. He pointed out that, when religion wanes in any civilization, its influence may continue even for a century or more until the hour of crisis comes and the structure, by then without true foundation, crashes. This is what we are seeing at the present moment.

It is true, said Bishop Tucker, that the Church is, in every section, parochial-minded and that that is one great cause of weakness. We must develop the wider sympathies; even missionary work may be a kind of religious imperialism with its aim the aggrandizement of a denomination.

"Group selfishness is the great curse of the world today," he said. "The expansion of Christ's principle of love is its only cure."

At the business session of the following day, the synod reduced its appropriations to summer schools since the objective of stimulating the founding of diocesan schools had been accomplished and there was need of economy in order to come within the assessment income. The various commissions reported their activities, showing effective work especially the Commission on Social Relations in helping with the Army camp work; and the Religious Education Commission with its midwinter conference held annually in New York. The Commission on Missions advised each diocesan department to study the value of trailer chapels and other techniques for reaching unchurched areas.

FORWARD IN SERVICE

Dr. Sherman addressed the synod on Forward in Service; and the president added a trenchant reinforcement to his remarks, stating that if in anything we should loyally follow our leadership, it was in emphasizing the essential function of the Church in worship.

The mission hour, held at noon of the second day in Trinity Church, was an impressive part of the synod. After prayers led by Bishop Oldham, letters were read from Bishops Carson of Haiti and Burton, his Suffragan; and personal reports were made by Bishops Colmore of Puerto Rico and Beal of the Canal Zone, all of which are in the province.

In each of these districts there are still large areas where little or no Christian work is being done, where the people flock to teachers, and where the need for new workers, both lay and clerical, is great. Bishop Colmore emphasized particularly his need of lay people; while Bishop Beal said that though the National Council had made provision for the salaries of two priests, his district as yet did not have the men.

AUXILIARY MEETINGS

The meetings of the Woman's Auxiliary in connection with the synod of the province of New York and New Jersey were

marked by a record attendance of delegates, alternates, and visitors. More than 200 women were counted in attendance at the various sessions, and participating organizations such as the Daughters of the King, the Church Periodical Club, and the Girls' Friendly Society reported like interest.

Miss Elsie Hutton of New York, provincial vice-president presided at Auxiliary meetings, assisted by Miss Edith Roberts of New Jersey. As a provincial project, the Auxiliary made plans to raise \$500 to supply living quarters for an Indian worker in Nainapur, India. Leaders commented on the spirit of "sane optimism" which marked the meetings of the Auxiliary and allied groups.

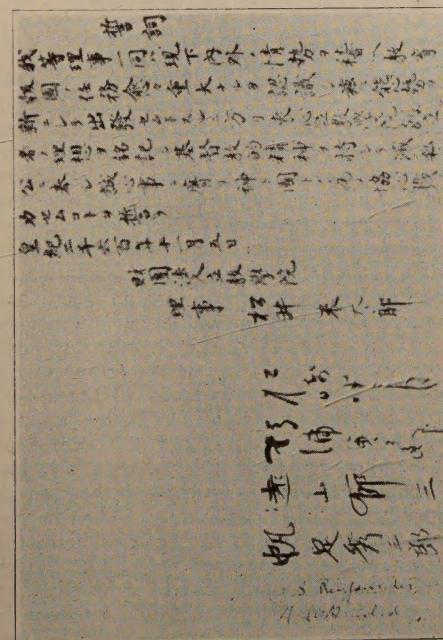
NATIONAL COUNCIL

The Church in Japan

Bishop Reifsnyder of North Kwanto, Japan, just returned from Japan, had the undivided attention of members of the National Council and an unusually large assembly of guests on Wednesday, October 15th, when he addressed the Council on the state of the Church in Japan and hopes for the future.

Bishop Reifsnyder said:

"It is a great sorrow to me to be here today. But it is a relief to know what our status as missionaries in Japan is, an anxious question for more than a year. We had hoped and prayed that we might be able to tide over our missionary force from the old regime into the new, by co-operating closely with the Japanese Church, which, as you know, is in full control not only in the matter of executive authority, but also finances. It became necessary in October, 1940, for foreign bishops to resign their jurisdictions. The situation was complicated, for the reason that the Japanese Church had to meet in its General



PLEDGE OF SERVICE: Adopted by Japanese Churchmen.

Convention before all the details could be arranged.

"The General Convention, held in April, 1941, decided to keep the same limitations as to dioceses and missionary districts, with new bishops to be elected for new dioceses immediately upon the meetings of the various missionary convocations. The election of a new Bishop of North Kwanto took place in June, his consecration being held on the Eve of the Feast of the Transfiguration.

"You are interested, I think, as to whether, in my estimation, the Japanese Church will be able to carry on, financially and spiritually; whether they will be able to maintain and hand on the Christian heritage brought to them through the English and American Churches in Japan. I think that they can and will.

"I should like to give you an instance of the spirit of self-sacrifice and courage shown. When we met to elect a Bishop of North Kwanto, to take my place, the clergy were called together, and the sacrifices they must needs make to support their new bishop were explained fully to them. They were told that these might mean poorer living conditions, less good education for their children, and other deprivations. Did they still wish to proceed? They rose to a man and declared that they would do anything to support their new bishop. Later, the lay delegates were told of this decision of the clergy. They also, to a man, rose and announced their willingness to make the requisite sacrifices. Then, both clergy and laity met together, and elected their new bishop.

PERSONAL PLEDGES

"Let me give you another instance. When, last November, I resigned as president of St. Paul's University, the chairman of the board of directors made a most heart-searching speech to the members. He told them of their responsibilities; said that the eyes of all the saints, from the time of Christ down to the present day, were and would be upon the Church in Japan and all its works. If the Church fell down, it would do the gravest harm to the whole future of Japan. After prayer, an oath was taken, each man signing his name and placing his own personal seal on it, to show that he was publicly responsible. This pledge sheet was photographed, and I have a copy here with me.

"My final word is this. Please do not get the impression that the American work in Japan is no longer needed. They need us more than ever. We shall not again control even our own American missionaries who may return; they will be under the Japanese bishops. But the Japanese Churchmen regretted our leaving and said that they wanted certain persons back for certain work. I urge you to keep in your budget a considerable reserve for Japan. Things change quickly. It may be possible for some missionaries to return early in 1942, and the money to send them should be ready.

"American Church work is not over in Japan, either financially or otherwise. It is simply that, for the time being, we are on furlough. We hope to return. When we do go back, it will be at the desire and with co-operation of the Japanese Church."

The Great Migration and the Diocese of Anking

By the Rt. Rev. Lloyd R. Craighill

Bishop of Anking

THE GREAT WAVE

PERCHED on one side of a Chinese wheelbarrow with my bag and bedding roll roped on the other side of the high central wheel, I was making my way eastward along a country road in the direction of Anking. It was like moving upriver against the current for I was headed against the steady stream of old folks, women, babies, boys and girls on trek to the west. They were not excited nor afraid, but there was patience and resolve in those Chinese faces. The sullen war cloud was moving ever closer to their homes, and they had to go. They could not stay to bow to the invader, nor to face war's destruction and shame. They must move westward even though they did not know where their trek would lead them.

That rickshaw, hired at an exorbitant price, would take the old grandmother the first lap of the journey; grandpa could ride the donkey; but father and mother could walk. They could even help pull that soap-box wagon the old carpenter had made for them now piled high with a few of their most necessary possessions. The older son and daughter were students, as you could tell by their Scout uniforms, but in such a time they were not ashamed to swing a carrying pole like a coolie so that they might take their share of the food and bedding for the journey.

This flow of war refugees was part of a great wave which was rolling westward from the seacoast of central and southern China until more than 50,000,000 souls were caught in its compelling ground swell. As complex as the surface waves of the ocean was the tide of this great human surge. There were local ripples like the concentric circles from heavy rain drops, there were small waves from local gusts that spent their limited strength within the heavier seas, and there were the great rollers that swept onward until they came to rest along the great mountain barriers of western Szechuan and Yunnan.

THE WAR COMES TO ANKING

In all these movements the Church has been concerned, and none of them has left her untouched. The diocese of Anking has borne its share along with the rest. Lying as it does north and south just inland from the coastal provinces it is cut through the middle by the broad stream of the Yangtze River. The sweep of the Japanese army and navy up the Yangtze engulfed the main cities along the river—Wuhu, Anking, Kiukiang—and extended south along the railway far enough to include Nanchang. Some of the outstations surrounding these cities were also submerged, but there are large areas, especially south of the Yangtze, which are still unmistakably in



REFUGEES: *The Church helps feed, clothe, and shelter hundreds of Chinese, young and old, who would otherwise be engulfed in the great waves of migration that are flowing across both free and occupied China.*

Free China. In addition to these sections definitely occupied or definitely free, there are other areas sometimes overrun by one side and sometimes by the other.

"DECENTRIC MIGRATION"

It is mostly in this disputed area that the smaller circles of decentric migration have occurred. In the smaller market towns nearly every family has had an old home or relatives in the country round about, and when the wars alarms became too threatening they moved out into the inconspicuous villages or remote mountain hamlets where the eagles of death would not bother to waste an egg on them, and where the invading soldiers would not be likely to come. Here they would stay until the invader moved on, or the terror in the city quieted down. In many of these outstations the clergyman or catechist or a teacher with relatives not too far away has taken refuge in this manner, and has been able to keep in touch with the Church members of that community. When he has been able to return to the mission in the town he has sometimes found the church and school buildings destroyed by bomb or fire, sometimes he has found soldiers in occupation, but not infrequently he has been able to take up work again in a quiet way, gathering the remnant for worship, holding classes for children or adults, and

keeping alive the courage and the corporate sense of the Church.

"CONCENTRIC MIGRATION"

In the larger cities of Anking and Wuhu there was an opposite movement of concentric migration. Due in part to the fact that there were small groups of American missionaries in both of these cities who enjoyed a certain amount of immunity from some forms of violence because of their nationality, it was possible to keep Church work going in both these places even when war raged all around. The mission compounds became tiny islands of refuge where the beacon light was never extinguished.

In both cities the Christians who did not join the great trek west fled, along with several thousand others, to the mission compounds of St. James' Hospital in Anking, and St. Lioba's Convent and St. James' School compounds in Wuhu. Here Christians of our own Church, Roman Catholics, Buddhist monks and nuns, teachers, shopkeepers, cobblers, carpenters, and farmers—not to mention the water buffalos, pigs, chickens, ducks, and geese—came for refuge and found safety for several months until they could once more get back to their homes, their shops, and their fields. Those who were Christians went home with their faith in God renewed and deepened. Many who had not known our Lord came to know Him during those months of close fellowship in danger. In spite of the terror and cruelty that stalked without, they found Christ's love within those compound walls.

THE SOUTHWARD WAVE

Into the southern part of the diocese there flowed another wave of migration, which came to rest sooner than the great surge that swept to the far west. The territory south of the Yangtze, both in Anhwei and in Kiangsi provinces, is largely mountainous, and therefore offered a better chance of resistance against the mechanized warfare which swept along the valley of the Yangtze River. Into the villages and valleys of these mountains there poured a flood of shopkeepers, artisans, old people, young women, boys, and girls from the cities along the coast, and from the invaded area along the river. Relatives to the third and fourth generation took them in. The government established refugee camps and orphanages. Free transportation was provided by bus, boat, and railway. The Church has done her part, not only in caring for her own, but in administering relief work, and in keeping up the morale of the hungry and homeless.

RUEBEN TSANG AT KINGTEHCHEN

Kingtehchen, the largest industrial city in that section, where since the Ming dynasty China's famous art porcelain has

been produced, was at the first largely deserted, but when the invasion was halted further to the north its skilled artisans and keen business men returned to their kilns and warehouses. With them went our faithful Chinese clergyman, the Rev. Reuben Tsang, and his family. Soon his church was filled again with his grateful congregation, and with many refugees who had come in from other places. The parish school, which before the war enrolled about 200 pupils, soon grew to over 500. Among them were a group of 50 undernourished children from destitute refugee families, who were given a good hot meal in the middle of each day to piece out their inadequate diet. The place has been bombed repeatedly, and our mission buildings have been partly damaged, but church and school carry on. The schools have moved to nearby villages, or hold classes at night in the city. The church members come for worship after bombing hours.

A REFUGEE SCHOOL AT MAOLIN

At Maolin, a mountain village in Free China only about 70 miles south of Wuhu, another center of refugee church work has developed. In and out of the carved marble doorways of the ancestral temples of this sleepy old mountain town a stream of young life now moves, for these ancient buildings have now become the dormitories and class rooms of St. James' Middle School. It was most essential for these boys and girls to flee from Wuhu when the fall of nearby Nanking was inevitable, but they, with some of their teachers, paused in Maolin only to find to their relief that the armies were not moving in their direction. Why not start school again? There were teachers, and there were pupils. The rest could be managed.

Within a short while the school was in session once more, and gradually to that focus were gathered many of the old faculty members and students, so that now the school is serving almost as many boys and girls as it did in Wuhu. Conditions inspire initiative and resourcefulness. If text books are not to be had, then mime-

ographed lesson sheets must be provided daily. If kerosene is not to be had, then go to bed by bean oil lamps such as their fathers used of old, and get up at dawn to begin the day. If there are no springs to the beds, then learn to sleep on boards. If food is dear, then learn to live on rice and vegetables and bean curd with an ounce of meat per pupil a week. It's been hard living, but there has been little grumbling in that refugee school.

Besides these students and teachers many other refugees have congregated at Maolin, among them several of the clergy from outstations who along with many of their flock have been bombed out of their former parishes. The church in Maolin has enlarged its services to take them all in, and in addition has spread its evangelistic efforts to include many nearby villages. Primary schools for the children have also been established, so that in that area over 450 are attending schools that provide a definite program of religious education.

REV. Y. F. CHANG AT KIAN

Kian, in the southern part of the diocese, presents another example of the influence of this displacement of population. Ordinarily a fairly busy little town propped up on stilts beside the turbulent waters of the Kan River it became in a few months time a thriving business center. Shop keepers from Nanchang, the provincial capital to the north, moved in bodily with stock, family, and furniture, and were soon doing business in the new location. Banks opened branches; government bureaus arrived; small industries with machinery, raw material, workmen, and apprentices came by river junks and began work anew. Stucco fronts appeared along the main shopping streets. Busses, trucks, and private cars crowded the narrow thoroughfares. To some passengers this seemed a good place to stop. Others pushed on farther west. Here again the Church expanded to meet the growing need. The Chinese clergyman there, the Rev. Y. F. Chang, is a stickler. When the Communists arrived there a few years before and made the

streams run red with their daily executions, he stayed quietly in his place. Now when the bombs began to drop he moved his family to a nearby suburb and came in daily along with the business men, they to open their shops, and he to hold services or classes. In three villages to which the townspeople had moved their families to escape the bombs he started schools for the children, and organized church services for Christians among these local or distant refugees. Many baptisms have resulted from this work.

REV. KIMBER DEN AT LICHWAN

In a still more remote mountain section at Lichwan, also in Kiangsi province, the Church has had a share in another kind of aid for refugees. There the Rev. Kimber Den, along with some of his staff from St. Matthew's Church, Nanchang, has set up a refugee camp for some of those who have been driven out from their homes by the horrors of war. Those who had been farmers are being settled on unused land in that remote section; others are being taught to spin and weave, to make straw sandals and useful objects of wood and bamboo. For the war orphans who are assembled there schools are provided. An American woman doctor, Dr. Grace Crandall, and her Chinese colleague, Dr. Esther Pan, have now joined the staff at Lichwan to help look after the medical needs of the group. And along with this work of relief goes an active religious program which permeates the whole. The children receive religious education in the schools and in Sunday school. Special meetings are held to interest the neighboring women in bringing Christ into their homes. Worship in various forms brings the people into the strengthening presence of God.

Half the tales will never be told of how the Church has played her part in the most astounding shift of population the world has ever seen, but there are tens of thousands of individuals in this great land who will always thank God for what He has done for them in their hour of need through His Church.

INSIDE AMERICA

BY ELLIS E. JENSEN, PH.D.

Free Speech in America

IF THERE'S not a cloud on the horizon, every American is in favor of free speech. But when our country is faced with grave decisions, somebody always yells that free speech should cease. As Heywood Broun once observed, "When the necessity of free speech is most important, we shut it off."

Right now we hear on every side the demand to take from this citizen or that group the right to speak. This demand is made in the supposed interest of national unity. People forget that America never had 100% national unity during any crisis she has passed through and cannot expect it now.

The only way to get absolute unity is to snip every flower from the democratic tree, quash personal liberty, and club everyone into line with threats and secret police. But national unity on such a basis can be no solid or lasting thing. It is bound to break up with disastrous con-

sequences sooner or later, simply because men have not participated in that unity with their minds and hearts.

He who says national unity of the overwhelming majority cannot be attained as long as free speech remains, denies the very essence of democracy, which is rule of the people. If we cannot risk the decision of the majority of the people after they have been acquainted with the facts and appealed to with common sense, we never should have set up a democratic society in the first place.

Free speech is a crucible. No specious or false argument can survive it. If the "interventionists" are wrong, the majority of Americans will discover that from their words. If the "isolationists" are wrong, they will hang themselves with their own speeches. The most lunatic way to express our loathing of Hitler is to become like him.

Righteousness and Peace

By the Rev. Henry B. Thomas

RECENTLY, a friend of mine, tiring of the envious praise heaped upon his university conspicuous for its large proportion of Christian faculty, protested with these words: "Yes, there is a lot of goodness there, but mighty little righteousness."

His phrase struck a silence upon the group around him, as I think each of us felt the weight of the same judgment upon our own communities. Righteousness has distinctly dimmed in Christian society. Certain great virtues survive, most of them individual, personal, often radiant; yet the all-pervading diapason of righteousness, which gives depth and background to the whole harmony of Christian living, is dimming and fading, and only the most hopeful ear can hear its tone.

NAIVE GOODNESS

For there is meaning in the contrast of goodness and righteousness. Goodness has about it the connotation of the naive. We may have good children; but we hardly expect to find among them a righteous five-year-old. There is always the "good egg" among our acquaintance; but he seldom heads up great movements or receives important confidences. It is difficult to think of Paul, Chrysostom, or Augustine, Keble, or Brooks as good men, when we know them as resonant with righteousness.

Nor can it be true that goodness is merely an immature righteousness, that granting normal Christian nurture and an absence of evil influence, our children and our people will inevitably flame with righteousness. As we look about our community and our society and see goodness lie gently upon it, much decency and a large element of sobriety, a kindness and sentiment, a pathetic idealism, generosity, and tolerance, we know there is nothing here capable of saving the world. There is no more power to save the world than there is to create it.

On its human side, the Church today is an excellent test-tube in which to see our world. It is a highly refined and distilled concentrate. It is here that goodness is most observable. In the midst of the world's need, the Church has much the aspect of an absent-minded professor. Harmless and beneficent, full of conference and concern, bustling with tiny business and portentously appropriating huge pittances, the Church epitomizes all passive and impractical goodness.

DILUTED GREATNESS

For goodness is the dilution through the generations of greatness, the ruin of towering righteousness, the warm and cosy embers of a great conflagration. We eke out a Christian existence on a dwindling inheritance. Our poverty is very evident in the debasement of our imperial coinage: the weakening of our greatest words. For as faith has become merely the optimistic aspect of doubt, and hope wistful wishful thinking, so sacrifice means the endurance of discomforts and the deprivation of com-

forts, rather than a ringing cry on a high place, where there is jeopardy and a throbbing heart. We have magnified our impatiences and anxiety into the bearing of a cross.

And there comes no peace with this gentle goodness. It is the tragedy of our day that we have mistaken passivity for peace. Misled by the sweetness of humanism, we have denied the power of evil to wreck and ruin, because we have denied evil. With all of history to warn us, with the Cross of Calvary as the eternal beacon rising out of blackness, we still denied evil and thought goodness could redeem without pain; that the Church could have power without passion; that man could be saved without a Saviour. And denying evil, we have laid down our arms against it.

It isn't so long since we all had our doubts about sin. At worst, psychiatry would soon deal with it. We thought the world was getting better because we were getting softer. When man loses his faith, the devil arms. The strength of evil flames and flares, fed by the faithlessness of man. And man never learns until the devil becomes incarnate that only God incarnate can defy him.

THE GOD OF WRATH

For righteousness is God taking into Himself the lives of men: the Lord our Righteousness. We do not dwell in Him and He in us for purposes of consolation, but for His purposes of conquest. The Lord our God is full of compassion and great kindness and of wrath and of terrible judgment. He is a shepherd in green pastures and a hunter of wolves in the night. But we have made our God so lovable that He can have no hatred even for the thing which destroys that which He loves. Yet it is the hatred of God for evil that has made Him make man His partner against it. God kindles man to righteousness, builds up his goodness into a flame, and casts a fire upon the earth. The Church must soon be the scourge of God, even though rising from new catacombs; or it will be the Dunce of the Ages, the greatest failure since an Angel with a flaming sword drove man from paradise and peace.

It will be too simple and suave to apply these truths of wrath and righteousness only to other children of God, whether on the fields of Europe or elsewhere, whom we don't like. It is true that a terrible evil makes havoc of the world and all that we proudly call our civilization. The evidence is insufficient that it is God's civilization. It is true that something with a disturbing resemblance to Armageddon closes in upon us.

Yet it is not only geographic areas that have been invaded; and there are formidable incarnations of evil other than Hitler. Each of us has his own areas that are the victims of moral appeasement. The reason our society is only spotted with Christianity is that we are only Christian in spots. The waters of Baptism may have cleared our

brains and never touched our hearts. We are academic Christians. Or our hearts are reached with no power to bend the will and we are floppy with waste emotion.

If we are to love as God loves, we must hate as God hates, hating evil within and without and the dreadful sin of man, hating as those who see clearly the frightful cost and consequence held up for us forever on a Cross; the shadow of that Cross has fallen for centuries across Europe, and we will not see. If our love cannot stir us perhaps our hate must; and it may be that at last God in His wrath has given us something tangible to hate.

THE PEACE OF GOD

It is tragically difficult for us to learn that there is no peace other than the peace of God, and that that peace is the companion of righteousness. We have tried all other kinds. Various easy little kinds of peace, the peace of retreat and evasion, the peace of escape and the wings of the dove, the peace of political pressure and walls girdling in ruins many frontiers—all of them the kind of fragile peace the world can give. But the peace that God has wrought out through death and resurrection, after righteousness has suffered and stormed hell, defiant and devastating, is the peace that is the fruit of righteousness.

Each of us took serious and militant vows on the brink of our baptism. We took vows of cosmic and destructive import. It is to be hoped that hell trembled and did not sneer. For we vowed to renounce the devil and all his works. "Renounce," like so many of our best ideals, has itself gone passive. We forget that it retains within it implications of rout and defiance. To renounce the devil is to glare him down. To renounce his works is to destroy them. By Baptism we have now enlisted in a hopeful movement to encourage well-wishers and foster men of good will. We have engaged in an offensive action against the power and glamor of hell. It is dreadfully exciting. The issues are harrowing unless Jesus Christ overstated them. Human warfare is only an appalling travesty of its decisive quality.

And yet over the great conflict there lies a grandeur—the grandeur of a mighty Figure who stands at the heart of the world; who has beaten down evil and knows its every move; who flings righteousness against the worst that evil can do and with His own grandeur pervades and strengthens His forces. There is no defeat for righteousness, and no voice of defeatism there, for the central issues have been won with a sword stabbed into the heart of hell, a sword wrought and tempered in the shape of a cross.

Righteousness and peace have kissed each other, for these comrades are inevitable. But the kiss of peace comes after the sacrifice; and after comes communion in heaven itself, for the Sacrifice has opened the door, and God floods His world.

Credentials

THE editors of *THE LIVING CHURCH* are most kind in inviting me to conduct a monthly page dealing with the Church's arts and crafts. I do not know why they are so generous nor what business I have in accepting. I can think of several hundred people better fitted than I to give to the Church and her artists and craftsmen a ministry like this. For the moment I can think of only one person less promising than myself for this work; he is the unknown person, doubtless dead, who designed the pews in my first church.

But I understand that the angels have feared to tread here; and so I have agreed, strictly as a terrified amateur, with only theological axes to grind, to undertake the editing of this page. I hope I shall have the grace to say what little I have to say in as little space as I can use, and leave the rest to selfless experts and good pictures.

I have asked Mr. Morehouse's permission to devote this first page, apart from one or two pictures, to a statement of the

Beyond that, we should want to explore principles, aesthetic and religious, and their application.

We should want to provide a clearing-house for practical information useful in meeting characteristic problems.

We should, by all means, want to encourage agencies of good craftsmanship in the Church and for the Church.

And finally—perhaps this is a personal foible—I have an immense interest in the problems of the small, poor church. When

nothing) really belongs, because "it looks well"? What is an altar for? Is it a side-board for the display of brass? Or is it—and then must it not look so—a block and a table and a grave and a mount?

3. That things ought to fit into their context—not just stylistically either—but theologically and devotionally and spiritually.

4. That we ought to be far more free than we are to experiment in design and in material—or, why so much brass?

5. That tradition, a living vine of life, is to be taken seriously—or, has the Episcopal Church taken a patent on Gothic architecture?

6. That all things in a church are meant to be looked at and handled on one's knees.

Why Church Art is Important

None of us would really be interested simply in seeing *THE LIVING CHURCH* trying to foster more good taste in a Church which, from many points of view, already has too much. That is not the point, I think. But the house of God and the hearth of God and the family of God and the place where our heart and treasure both belong—that is the place where the new creation of the Gospel starts. For the sake of that new creation, these tiny affairs of our hands become important, and our interest in them leaves "good taste" behind for a purer way.

We have lived too long in the shadow of the truth as it is. Now it is high time to turn to the substance—to the Cross and our Lord who is the Truth about existence. And in that conversion, the altar which stands for Him and where He comes, and the roof over it, and the light that shines on it, and the vessels that serve it, and the adornment that glorifies it and teaches about it and Him—those things we see, and ought to see, with new vision. It is for the sake of the forever new world that we care for order and peace and serenity and beauty, and seek them. If the arts and crafts of the Church do not serve that new world, then there is no beauty in them, no matter how pretty they may be. "Let your light so shine. . . ."

► I hope very much to have the generous help of the clergy in assembling material for this page. Many of the professional artists and craftsmen have signified their interest and willingness to help; but the warmest coöperation of the clergy is most earnestly asked. Photographs and full descriptions should accompany such suggestions.

STEPHEN F. BAYNE JR.



Enameled bronze altar cross (above), from the Gorham Company: The satisfying solid design and the delicate metal work make this a good example of craftsmanship, despite the questionable use of interior neon lighting.



Sterling gold-plated ciborium (left), from the Gorham Company: A rather unimaginative base detracts a little from what is otherwise a graceful and pure design.

purposes and principles guiding me here and a brief forecast of what may be expected, month by month.

A Five-Fold Purpose

I think I see a five-fold need which such a page as this might meet. First of all, I would hope that in some such way as this we might come to pay more adequate attention to really noteworthy examples of the Church's arts and crafts. The great and costly adornments may well be known for their size or their magnificence; the little, fine gifts which cannot plead notability on that score are likely to be unknown altogether. And, unless I am greatly mistaken, the way we shall win to the Church a purer art and a more honest craftsmanship is by seeing and talking about what is already there to be seen and known.

you are rich, it is easy to have beautiful things, if you have ordinary sense and a working religion and elementary taste. It is much harder to have them when the temptation to "get the most for your money" becomes acute. I feel that the resources available for the little parish are far greater than most of us suspect, and the increasing use of those resources seems to me very important indeed.

Principles

What principles can an untrained person like myself call on to guide him? Well, I have a kind of creed in these things (which could as well be the creed of a Christian plumber), which contains six articles:

1. That we must be honest with our materials, not asking wood to look like stone, or glass to serve the purposes of canvas, but letting the good things of God speak in their own terms.

2. That we must see the purpose clearly. How many altars have a meaningless bump in the middle, where a tabernacle (or

Editor's Note:

In spite of Fr. Bayne's protests of inexperience, we have drafted him to conduct a new department for which we have high expectations. We urge readers to pay special attention to his last paragraph, for the success of this new venture depends in great measure on the coöperation of *THE LIVING CHURCH FAMILY*.

November—Month of the Dead

FROM very early days in the history of the Catholic Church, November has been a month peculiarly associated with the commemoration of departed souls. As early as 610 A.D., when the Pantheon was turned into a Christian Church and rededicated "to the Blessed Virgin and to all Saints," the festival of All Saints has made a strong appeal to the faith of successive generations of the children of the historic Church. The appointed collect, dating from the Prayer Book of 1549, beautifully expresses the way in which all generations of Christians are "knit together . . . in one communion and fellowship, in the mystical body of thy Son Christ our Lord," and asks God's grace "so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee."

It is unfortunate that for so many moderns the only relics of this ancient Christian commemoration are the pranks and masquerades of Halloween. What is there in human nature that causes men to hold to the shadow of eternal verities when they have quite forgotten the substance of them? The grinning jack-o'-lanterns and the sheet-clad figures of Halloween are good entertainment for the children, and in the hands of a clever teacher they can be made the tokens of a valuable lesson on the mystery of death; but in most cases they are ends in themselves and the message of All Saints' Day is completely obscured.

Even more precious to multitudes of Christian people, because of its greater intimacy, is the commemoration of All Souls on the day after All Saints' Day. It is unfortunate that our official calendar does not make provision for this commemoration (though the calendars of other Churches of the Anglican communion do so), because it brings home to the humblest Christian with personal force the lesson that is taught impersonally by the greater festival of All Saints. All Saints' Day commemorates the great saints of all ages, known and unknown, who make up the Church Triumphant; All Souls' Day is an opportunity to commemorate before God's altar those devout souls—parents, relatives, friends—whom we have known and loved and who have gone before us from the Church Militant into the larger fellowship of the Church Expectant.

This year we are particularly fortunate in that November 2d is a Sunday, and thus there is an unique opportunity for teaching by sermon and in the Sunday school of the lesson of the two days of commemoration. The collect for the Twenty-first Sunday after Trinity, with its plea to the Lord to grant "to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind" is followed by the collect for All Saints' Day, and the two collects, together with the beatitudes in the Gospel for All Saints' Day and the vivid picture of the Communion of Saints set forth in the Epistle, provide a wealth of source material for sound straightforward teaching on the Christian's faith in regard to death and eternal life.

And November presents other opportunities for teaching on this important subject. November 11th will be Armistice Day, on which we commemorate especially those who have died for their country, making the supreme sacrifice in a cause

that they believed to be just. This commemoration comes to us with a peculiar poignancy this year when the world is again torn in warfare with millions dying in perhaps the greatest battle of the greatest war in history. Moreover, our own nation is geared to a vast program of national defense and thousands of our own young men are in training for a day that may not be far hence when perhaps they too will be called upon to make the great sacrifice for values that they hold to be higher than life itself. Yes, and on this Armistice Day we shall already have in special remembrance some courageous Americans who have lost their lives in this second world war—including the son of one of our most beloved bishops who, unable to wait for his country to enter the conflict, gave his life in the British Royal Air Force; including also the men who lost their lives in the torpedoing of an American warship last month, and others who have not turned from danger when the path of duty led them into it.

Even on Thanksgiving Day the thought of our blessed dead will not be far from us, for Thanksgiving is a peculiarly American festival inseparably linked with the memory of our forefathers, who built a great nation in the wilderness that was America only a comparatively short time ago.

To the truly Christian man or woman death has no terrors, because he knows that Christ has overcome death and has made it merely the narrow and sometimes painful gate through which we must pass to the larger life that He has promised. To mourn the dead and feel sadness at their parting from us is natural; but for the Christian that mourning is transformed into the joyous confidence that "the souls of the righteous are in the hands of God," and that some day we shall be reunited with them. Meanwhile, in the Blessed Sacrament of the Altar we have a sacred rite, far removed from the sham of spiritualism, wherein we are united with them and with the whole Communion of Saints in the great act whereby we and them are made partakers of the heavenly kingdom.

November is the month in which the leaves of the trees don their brightest colors before they fall gently to earth to be covered with the pure white snow of winter. For a time those trees will stand gaunt and bare, swept by icy winds and seeming to be dead; but it will not be long before spring comes again and once more they will be covered with a mass of verdant foliage.

So it is with the November of our lives. We commemorate this month those who, clothed in the beauty of a life well lived, have gone to their rest. But we are not sad because we know that spring will come—the spring of resurrection in which we with them will come into the full heritage of our citizenship in the kingdom of God.

The Presiding Bishop's Enthronement

THE great service in Washington Cathedral, whereby the Presiding Bishop was formally installed in his official seat, was an occasion of historic significance. It marks at once the realization of the concept of the beautiful edifice rising on the heights of Mount Saint Alban as a truly National Cathedral, and at the same time it is a step forward in the provision of a dignified and adequate primatial see for the

episcopal Church, thus bringing her into greater harmony with the Anglican communion and Catholic Christendom generally.

American Churchmen have rightly regarded the episcopate a constitutional rather than a monarchical institution. Bishops are not absolute sovereigns who can exercise their power arbitrarily. They are servants of the Church raised to the Apostolic fellowship in order that they may be the leaders of the continuing life of the fellowship. There is an Apostolic succession of the worshiping members of the Church as well as of the episcopate and the bishops are primarily the guardians of that fellowship.

A cathedral is not therefore a bishop's private chapel but the mother Church of the diocese, in which every Churchman has an interest and in which the bishop may perform his official acts with the dignity and reverence appropriate to the Church, which is the Body of Christ. Similarly, the Primate of a great Christian communion, whether he be known as Patriarch, Archbishop, or Presiding Bishop, ought to have a great cathedral church in which all of the members of the Church have an interest and wherein he can perform those spiritual functions in which he is called and consecrated.

In our own Church the Presiding Bishopric is the living center of the unity of our communion. As Bishop Freeman has well said:

"In Bishop Tucker we have a fine symbol of this broader spirit of unity of life and purpose. His irenic spirit has done much to bring together the diverse elements of our Church. With Washington Cathedral as the official and dignified seat, which the Bishop, dean, and chapter gladly accords him, there must come to the whole Church throughout the nation a new recognition of the tie that binds in a great fellowship all its dioceses, parishes, and missions. If this ancient Church is to make its large contribution to the cause of Christian unity, it must exhibit unity within its own body. Can this cathedral under God, and at this central place, become a mighty factor in this end? We believe it can. This, in humility, we declare to be its supreme purpose, and this purpose will be set forward when we give to it a character national in aim and scope."

St. John the Divine

CHURCHMEN of the New York metropolitan area and those who may happen to be in New York at that time will enjoy a rare treat on St. Andrew's Day, November 30th, when the Cathedral of St. John the Divine will for the first time be opened for its entire length. Bishop Manning will officiate at a great service, during the course of which the curtains between the nave and sanctuary will be drawn, revealing the full sweep of this great cathedral, one of the largest in the world, extending for a full tenth of a mile.

The building of this magnificent cathedral in America's largest city is a great venture of faith that will endure for future ages and will bear witness to generations yet unborn that the men of the 20th century did not lose their faith in God even when malignant evil stalked the world. Although it is not yet completed, and probably will not be in our generation (if, indeed, a Gothic cathedral is ever completed), the Cathedral of St. John the Divine has long since proved its unique value in the life of the city, the nation, and the Church and it is destined to play an even greater part in the spiritual life of America in the years to come.

To Bishop Manning, Dean DeWolfe, and the Churchpeople of the city and diocese of New York, we extend our warmest congratulations on this memorable occasion, with the

prayer that the Church of today and tomorrow may not lose the vision of yesterday, of which the monumental cathedral on Morningside Heights is the visible token.

"America First" in New York

MAYOR LAGUARDIA was quite right in refusing to heed the demand of several "patriotic" groups to forbid the America First rally at Madison Square Garden last Thursday. It would have been easy for him, on the eve of the municipal election, to curry favor with certain groups by doing so. Needless to say, neither Mayor LaGuardia nor THE LIVING CHURCH is in sympathy with the America First committee. But if the right of free speech, which is essential to democracy, means anything, it means the right of minority groups to make themselves heard, so long as they conduct their meetings in a law-abiding manner and do not advocate the overthrow of the government. And we have a sneaking feeling that the best way to combat the kind of intolerance that Lindbergh advocated in his Des Moines speech is not to suppress the speaker but to submit his arguments to the fresh air of intelligent criticism. After all, if the citizens of a democracy cannot be trusted to listen to both sides of a public question and make their own decisions intelligently, then democracy must be on its death bed. What would be the advantage of defeating Hitler in Europe only to find that Hitlerism had taken possession of America?

Lewis Defies the President

THE tactics of John L. Lewis in holding up the defense program by refusing to comply with President Roosevelt's appeal to permit coal miners to work while negotiations in regard to their demand for a closed shop are continuing has all the earmarks of an attempted revenge over the outcome of the last presidential election. Mr. Lewis backed the wrong horse, and staked his position as president of the CIO on the outcome of the election. Now, as president of the UMW, he is willing to jeopardize the national defense program, not because his demands have been refused, for the negotiations are still under way, but apparently in order to show that he has more power than the President of the United States and because he places the interests of his organization above the welfare of the nation.

Mr. Lewis' defiance of the President is not likely to advance the cause of labor, but may indeed result in congressional steps to curb the power of its leaders, and perhaps even to outlaw strikes in defense industries. The Administration and the public have been very sympathetic to labor in its just demands, but if leaders such as John L. Lewis persist in throwing monkey wrenches into the defense program at a time when the nation generally considers defense to be of the utmost importance, that sympathy is likely to be alienated, and labor may lose many of the rights and privileges for which it has waged such a long uphill fight in the past.

Through the Editor's Window

How old are "young people"? We have often wondered, and now the question is answered for us. Livy the Office Cat, who gets the first crack at the mail, comes in purring gleefully with a clipping from a Massachusetts paper announcing that St. Paul's Church, Peabody, will hold a corporate Communion "for all young people in the parish between the ages of 144 and 25." So cheer up, if you haven't reached your 145th birthday, you're still a young person!

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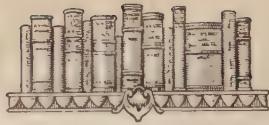
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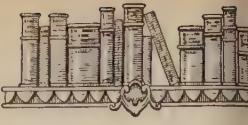
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BOOKS

ELIZABETH McCRAKEN, EDITOR



New Testament in One Volume

AN EXEGETICAL GRAMMAR OF THE GREEK NEW TESTAMENT. By William Douglas Chamberlain. Macmillan. \$4.00.

While—as Dr. Chamberlain is very careful to point out—the interpreter of the New Testament cannot live by grammar alone, he certainly cannot live without it; without an accurate understanding of the grammar, any attempt at interpretation is hopeless. Dr. Chamberlain, therefore, has tried to collect in a single volume all the principles of Hellenistic grammar that apply to the New Testament; a difficult task, but one that he has accomplished most satisfactorily. The arrangement is logical, and the explanations are meticulously clear.

Every rule and every exception is illustrated from the New Testament itself; there are so many citations that the Index to Scripture Passages fills 13 pages. Even the unique or very rare instances are noted, such as the "dramatic aorist" in Luke 16: 4, the use of a preposition as an adverb in II Corinthians 11: 13, the appearance of "one" for the indefinite article, etc. But there is one apparent omission, the (Semitic?) interchange of the cardinal and ordinal numerals in Mark 16: 2, etc.; as, however, the volume lacks an index of subjects, this may be treated somewhere, in connection with something else. B.S.E.

Handbook on Marriage for Men

MODERN MARRIAGE: A HANDBOOK FOR MEN. Revised Edition. By Paul Popenoe. Macmillan. Pp. 299. \$2.50.

When Dr. Popenoe wrote the first edition of this book in 1925, he was pioneering in a relatively unknown field. The facts about preparation for marriage and the bases of family relations were familiar enough to biological and sociological technicians, but these men had not reduced their findings to popular form suitable for young people contemplating marriage. Existing books on the subject were either too technical or too theoretical. Dr. Popenoe helped to make available both the gist of these technical volumes and the results of detailed practical research to the average reader of marriageable age.

The extent of recent studies in the field of marriage is indicated by the fact that this busy author of a thoroughly competent volume felt the necessity of completely revising it 15 years later. This second edition is completely rewritten and brought up to date with a considerable amount of new material. Much of the latter came to light through the author's work as general director of the American Institute of Family Relations, Los Angeles, one of the country's pioneer groups in this field. He has, however, retained his earlier plan of a popular handbook for men.

Dr. Popenoe maintains that the most important factors contributing to modern marital troubles are that young people are not properly educated for marriage, that

they do not always have the guidance choose mates wisely, and that they do not understand how to conserve and foster the mutual love which is the essential element of a happy marriage. Writing as a biologist he contends that the fundamental principle of monogamy is at the present time scientifically unassailable.

The book is scientifically sound, entirely wholesome, and fascinatingly written. Joyous sense of humor constantly lightens the biological touch; for example, "The girl who 'has nothing on her mind' except to 'get a man' is likely to have still less on her mind after she gets her man." Although the volume is sub-titled "Handbook for Men", it would make equally sound reading for women. Both sexes owe a real debt to this discerning and sympathetic author.

The book would serve as a fine "refresher" for every clergyman anxious to do a competent job of pre-marital counseling. It is fortified by an exhaustive appendix of references and an excellent index. The format is as attractive as the author's style.

C. RANKIN BARNES.

John Oman's Faith

HONEST RELIGION. By John Oman. Macmillan. \$2.25.

John Oman was nearing his 79th birthday at the time of his sudden death on May 18, 1939. He left the manuscript of this book actually packed and addressed to the publisher; it represents, therefore, in an exceptional sense his final summary of his faith. It represents likewise the position he held throughout his long life. Himself a profound philosopher and theologian, he mistrusted deeply the philosophers who knew only philosophy and even more deeply the theologians who knew only theology. Both sciences, he maintained consistently, could be mastered only when studied in intimate and unbroken contact with life; otherwise both would end in academic unrealities.

The chapter on Finalities states John Oman's own philosophical and theological

THE CHEERFUL CHERUB

My personal viewpoint
excludes many things
That life might reveal—
I wish I could be all
the people there are
To see how they
feel.

R. McCANN



ed to perfection. Calvin's theology was based on Paul; and for centuries Calvinism was regarded by its votaries as the quintessence of Paulinism undefiled. Yet "there is fundamental, transforming unlikeness," according to John Oman. What to Paul was a mystery was none to Calvin, to whom God's whole mind and purpose could be put into definite statements and precise definitions with His plan of salvation worked out in black, straight, unmistakable lines." And the contrast with Christ is still more poignant, who by His use of

parables showed "that He would not give truth in general statement, but would keep it in the midst of life's daily tasks and trials, with the necessity of kindness, loyalty, and sincerity in all common relations, for the genuine reception of it."

It was so John Oman thought and taught. And his insistence on the limitations of "pure" theology led to nothing indefinite or unprecise in his religion, which was Christian from beginning to end, and never more Christian than in this, his "last word."

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The Sanctuary

By THE REV. HERBERT S. CRAIG

IN THE Collects for the three Sundays before Advent, we are brought to the realization of three simple, yet important functions of God in the Church.

1. To keep and defend the household of the Church in godliness.
2. To hear and respond to her prayers.
3. To rouse the faithful to good works.

This week let us consider the first of these three collects—the one for the 22d Sunday after Trinity.

Without a simple, direct, and perfectly transparent faith in God and His leadership, it is not possible for the earnest seeker after truth to be happy or even reasonably sane as he looks out upon his world today. Wherever he looks there are such shows of force and such evidences of evil might as to terrify even the stoutest heart.

In that kind of world, more and more given to reliance upon physical defenses, increasingly do we need to emphasize God's guardianship of His people. Man does not go his way alone, subject defenselessly to the "terror by night and the arrow that flieth by day." Only upon the hope and the trust that God can and does protect His children can any man build his life. Without such a confidence stirring within us, it were folly to try to live the good life.

That adversities may come and evils beset us is certain, for no life has ever been entirely exempt from trouble; but it is primary in Christian faith that God is equal to anything with which the world shall confront us. We begin everything, we dare anything, at this elemental starting point. And out of it grows all that man as an individual or as a corporate body in Church or State dares or tries to do in bringing in God's Kingdom. Without such a premise, disregarding that conviction, there can be no poise nor any serenity in anything he undertakes.

Simply to say, "I believe in God," and mean only that He "exists" is not enough even in the best of times. Belief must bear with it a supreme confidence that our heavenly Father not only is, but that He rules, controls, guides, and

defends. Only with that assurance can the Christian build an adequate structure of faith, whatever the outward aspects of his life. And if a man would know peace in these days, when so much physical power is exerted in so many places to such evil intent, he must keep the flame of that trust alive.

OUR RESPONSE

And yet every protection carries with it the responsibility of being worthy of that divine defense. We are protected only that we may be "devoutly given to serve . . . in good works." If we are perpetuated and bolstered merely to mark time, the ends of God in His goodness are not served. There is no logic in being saved for nothing and nothingness; there is no sense in being shielded to live in emptiness. We ask for God's help on the condition that we may be freed from harmful things to work good things. No farmer protects his fields from the encroachments of the forests, nor defends the soil by the use of fertilizers only that they may stand forever in idleness; his concern is to keep the soil free from the harmful things that the good things may grow into a rich harvest.

The Church that asks to be continued in prosperity, the life that petitions for freedom from adversity and never grows in grace nor ever produces good works to justify its prayers, is not only unworthy, but illogical as well. We dare to lift our petitions because also we dare to be honest with God's answers to those appeals. No one has a right to ask for health who will abuse the gift; none should petition for riches who is not willing to share them; and certainly it is dishonest to ask for peace if we will not live in peace.

This is the continuing challenge of the Christian life: that man should be as generous with his use of God's gifts as God is in making them. We ask that God may keep us "in continual Godliness"; and the implication is, of course, an unceasingly aggressive use of our freedom from adversity to serve well. The sense of our being protected and guided should be the measure of our serving.

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ALABAMA

One-Cent Increase

The diocese of Alabama, faced with the necessity of making a substantial increase in the Church program budget, has adopted a unique way of presenting the desired increase to the individual givers. Parishes and missions are being asked to add "one cent per member per week" to the red side of their envelopes this year.

The plan was fully discussed and adopted at the diocesan clergy conference and has since been presented in printed form to the individual givers of the various parishes.

The amount asked for, stated in these terms, is so modest and the way of calculating it is so simple that the diocesan authorities feel confident as to the outcome of the drive.

NEW YORK

First Appeal in Seven Years

For the first time since 1934, St. Luke's Home for Aged Gentlewomen, New York, is making an appeal for annual subscriptions to the amount of \$10,000, in order to carry on its great work. The appeal is urgent, since the rate of income from endowments has declined 50% in the past 10 years, and contributors also have decreased in number.

At the present time, the home has as many residents as it can accommodate and a waiting list so long that it will be several years before some can be admitted. St. Luke's Home celebrated its 90th anniversary on St. Luke's Day of this year.

School of Religion

The Dutchess convocation of the diocese of New York is holding its fourth annual School of Religion at Zion Church, Wappingers Falls, N. Y. Classes began on October 20th and are being held on successive Mondays through November 24th.

Scheduled speakers and topics for the first period, 7:45 to 8:35 p.m., are: Introductory, E. Stuart Hubbard; The Challenge, Past and Present, Dr. C. G. Post; The Kingdom and the Challenge, Mr. Hubbard; The Teaching of the Kingdom, the Rev. H. Ross Greer; The Growth of the Kingdom, the Rev. F. J. M. Cotter; Conclusion, Mr. Hubbard.

For the second period, 8:45 to 9:35 p.m., the topics and speakers are: Religion and Mental Health, the Rev. J. Benjamin Myers; and Waking up the Church School, Miss Charlotte Day.

The school is conducted under the auspices of the diocesan board of religious education.

Religious Education

Linden H. Morehouse, president of the Morehouse-Gorham Company, was elected a member of the board of religious education of the diocese of New York at its recent quarterly meeting, held at the Cathedral of St. John the Divine. Mr. More-

house succeeds Dr. Hoxie N. Fairchild of Columbia University, who resigned because of his increased teaching duties at Hunter College.

Another new member of the board is the Rev. Albert H. Frost, rector of St. John's Church, Staten Island, appointed by Bishop Manning to succeed a clerical member of the board who has moved from the diocese.

Mission Exceeds Expectations

The preaching mission, held at St. Luke's Chapel, Trinity parish, from October 12th to 19th, under the Rev. Shirley C. Hughson, OHC, was said by many to be one of the greatest events in the history of the chapel.

The vicar of St. Luke's, the Rev. Dr. Edward H. Schlueter, declared that it exceeded even his highest expectations. There was a large attendance at the several celebrations of the Holy Eucharist every morning; and the church was crowded to the doors every evening.

On St. Luke's Day, there was a reunion of members of the congregation, old and new; and the corporate communion at 8 o'clock was one of the largest the chapel has ever known. In the Lady Chapel, half an hour later, Bishop Reifsnyder of North Kwanto celebrated the Holy Eucharist in Japanese for the Japanese Christians in the city. Following this, that congregation, with the Bishop and Dr. John W. Wood, came to the gymnasium for breakfast as the guests of St. Luke's.

Throughout the week of the mission, a beautiful crucifix was in place at the en-



MISSION CROSS: Strangers paused to look, and then came in.

nce of St. Luke's Chapel. Many passers-
paused to look at it, and to read the
verse from Whittier's hymn beneath it.
ome strangers then read the notices of
rvices on the nearby notice board, and
any of them came in.

Teaching Mission at St. Mary's

The Rev. Alan G. Whittemore, superior of the Order of the Holy Cross, will conduct a teaching mission in the Church of St. Mary the Virgin, New York, from November 9th to 14th, inclusive. There will be five celebrations of the Holy Eucharist on Sunday, four on each weekday, and a mission service every evening.

Acolyte Service

The first Solemn High Mass in the recently restored St. Martin's (Colored) Chapel, New York, was held on October 26th. The church had been damaged by fire.

Preacher at the service, which also marked the 26th year of the Order of St. Vincent for Acolytes, was the director general of the OSV, the Rev. Harry S. Ruth of Burlington, N. J. About 600 persons were present. A service of Benediction concluded the celebration.

"The singing was characteristically splendid, the devotion real, enthusiasm great," Fr. Ruth commented.

SOUTH FLORIDA

Men's Club Drive

The organizing of men's clubs in every congregation in the diocese was adopted as the 1941-42 program of South Florida's Diocesan League of Men's Clubs at the annual convention of the league and the Diocesan layman's conference.

Delegates met at Camp Wingmann, Bonita Park, Fla., on October 11th and 12th. Officers elected included Dan B. Weller, honorary president, and Fred T. Haussy jr., president. Convention awards for achievement and attendance were given to the Holy Cross Club of Miami; St. Andrew's, Tampa, received honorable mention.

An infirmary for Camp Wingmann has been completed, and all but a small amount raised to complete payments on the building.

ARIZONA

Convocation Centers Around Forward in Service

"We mean to keep ahead of the general church in its program," said Bishop Mitchell of Arizona in opening the 48th convocation of his district which met at Phoenix from October 14th to 16th.

The theme of the convocation was Forward in Service. Four conferences on the subject were led by the Rev. H. S. Kennedy; and both the Woman's Auxiliary and the executive council at their meetings on October 14th so prepared the business of

the sessions that a maximum amount of time was left for the joint Forward in Service conferences.

Other highlights of the convocation were the Bishop's address, a fellowship banquet, and a mass meeting addressed by the Rev. Mr. Kennedy and the executive secretary of the district, W. F. Robey. About 200 persons from all over the state were present at the convocation.

Elections to synod: Clerical deputies, F. C. Taylor, E. S. Lane, Marshall Travers; clerical alternates, O. J. Rainey, E. C. Tuthill, E. L. Freeland; lay deputies, W. F. Robey, L. F. Brady, F. Whittlesey.

CALIFORNIA

Chinese Congregation Attends Ordination Service of Japanese

The ordination of a young Japanese, in the presence of an entire Chinese congregation, was the unique service held on October 18th in the Church of the Advent in San Francisco.

The ordinand was Joseph Mitsuo Kitagawa, who was ordained deacon by Bishop Block of California, acting for the Bishop of Olympia. He was presented by his brother, the Rev. Daisuke Kitagawa of St. Paul's (Japanese) mission, Kent, Wash. The Rev. John Yamazaki preached the sermon.

The Litany was read by the Rev. Daniel Wu, vicar of the True Sunshine (Chinese) mission in San Francisco, whose congregation attended the service in a body. The Epistle was read by the Rev. J. K. Tsukamoto, vicar of Christ Church (Japanese) mission in San Francisco. Other clergy taking part included the Rev. Placido E. Palmejar, who ministers to a congregation of Filipinos.

The new deacon will finish a year of special work at the Church Divinity School of the Pacific and will then return to the diocese of Olympia for active work at St. Paul's mission, Kent.

SOUTH CAROLINA

Free Pews

The congregation of St. Michael's parish in Charleston, S. C., has voted in favor of a free pew system to replace the rented pew plan which has been in existence since the parish was established in 1751. The matter is now being taken up by the vestry for final action.

SPOKANE

Oak Doors at Cathedral Dedicated in Memory of Faithful Verger

The great oak doors of the Cathedral of St. John the Evangelist in Spokane, Wash., were dedicated on October 19th in memory of Oscar Olsen, former verger who had served at them faithfully until the last hour of his life.

On a Sunday in September, 1935, Mr. Olsen opened the doors for service as he

The Canvass in YOUR Church!

When Episcopalians learn to give some definite, planned proportion of their income, we'll be able to cut out bazaars, suppers, and (we almost forgot) BINGO! Noble stuff for churches, that last, eh?

Here's another thing for us all to digest. For the next few years at least, the burden of giving in and to our churches will of necessity and in all fairness, have to shift to the salaried classes, many of whom in the past have glowed with satisfaction when pledging 25c per week, or less, to Our Lord and His Church.

The so-called wealthy are no longer wealthy, and the so-called salaried group are, by and large, earning more than they ever dreamed of, that is, according to the department stores records of sales, and the crowded movie houses. That 25c per week will have to become \$1.00 per week, and it is going to be one swell opportunity of showing whether we love Our Blessed Lord more than the price of a movie-show, or not, isn't it?

Why are we preaching on the subject? Oh, quite simple. We're Churchmen ourselves, and we want to see Our Lord's Holy Catholic Church exist on gifts of love, and not on the proceeds of crap games — pardon — we mean BINGO!

And another reason, and equally simple. Churches and their people can buy what we supply when there are funds available with which to buy. It simply slays us to see our Priests and Vestries squeezing pennies, while the cosmetic boys, the filling stations, and the dispensers of Hollywood products swallow in their millions.

Think it over. Pray it over. Then—GIVE to Our Lord with a leap of faith!

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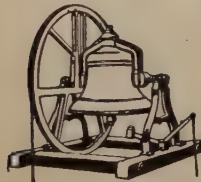
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DIOCESAN

had done for many years, first at old All Saints' Cathedral and then at St. John's. As was his custom, he remained at the door to welcome the first arriving worshipers, then took his place in a rear pew. It was there, as the service was about to begin, that an usher found him dead.

"Oscar Olsen was more than a verger," said Bishop Cross of Spokane in his sermon. "He was a patient, devoted Christian who loved people. We get from the vision of the new Jerusalem and from examples of Christian manhood like Oscar Olsen, the clear picture of the duty of every Christian to keep open the doors of the Kingdom of heaven to all men, by example of life and word of mouth and Christian deeds."

Other memorials dedicated at the service were a font, a visitor's book and desk, and an ornamental bulletin board.

NORTH CAROLINA

Permanent Campsite for Negroes

Plans for the establishment of a permanent campsite for Negro boys and girls were made at a recent meeting of the North Carolina department of Christian education. For the last two years such camps have been held; but their locations have been unsatisfactory.

Two new missions have also been established in the diocese: St. James', Kannapolis, by the Rev. F. H. Board, and St. Paul's, Thomasville, by the Rev. W. P. Price.

OLYMPIA

Educational Forum

The Educational Forum of the diocese of Olympia was begun last year as an experiment. Its object has been to give women of the diocese an opportunity to study the five fields of Church service and to give them training in public speaking and program planning.

The Forum has met twice monthly under the direction of Mrs. C. A. Merriam, with a different woman conducting each meeting, assisted by five or more speakers presenting five-minute talks. Subjects have included What Is Worship? Through the Looking Glass with the Youth Commission, Christian Roots of Democracy in America, Character Building in the Home, Church Architecture and Symbolism, Church and State in the Modern World, and Religions of the World.

Judging by the enthusiasm shown by the women of the diocese, the Forum is to be a permanent institution.

MISSOURI

St. Louis Church Observes Centennial

During the first week of November, St. John's Church, St. Louis, Mo., is celebrating the 100th anniversary of its organization as a parish.

When St. John's was founded, the diocese had no bishop of its own, but was

under the jurisdiction of the famous missionary bishop, Jackson Kemper. The present structure is of Tudor Gothic design and is the third church building to be occupied by the parish. The second building, which was of a similar design, was demolished by a tornado in 1896. Only the white marble altar and the chance furniture were spared, and they are now in use in the present structure.

Activities which have been scheduled for the centennial include a service on November 2d, with the Rev. Killian A. Stimpson of Milwaukee, a former rector of St. John's, as guest preacher; a banquet on November 6th, at which Bishop Casady of Oklahoma will speak; and services on November 9th, conducted by Bishop Scalliet of Missouri.

COLORADO

United Thanksgiving Service

The United Thanksgiving Day Service for Denver congregations will be held as usual in St. John's Cathedral, on November 20th at 10:30 A.M., with the Rev. George H. Prendergast as special preacher. This service will follow the celebration of the Holy Communion earlier in the day at the parish churches.

The offering at the united service has been designated for St. Luke's Hospital Denver, to help defray the cost of a new wing on that building. With the completion of this wing, the diocesan hospital will occupy the entire block, all houses and stores having finally been demolished.

MICHIGAN

Detroit Clericus Elects Officers

The Detroit Clericus, which has met for many years for purposes of fellowship and consideration of current problems, has elected the Rev. Sheldon T. Harbach, missionary in charge of St. Timothy's Church, as its president for the coming year. The Rev. Donald W. Crawford, rector of Trinity Church, was elected vice-president.

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COMING EVENTS

November

9. Presiding Bishop's Day.	
11. Synod of province of Sewanee, Charleston, S. C.	

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EDUCATIONAL

SEMINARIES

ITS Secures Services of Two Well-Known Leaders

Bishop Hall of Victoria, Hongkong, and Mrs. Adelaide T. Case are among the newsmen to the staff of the Episcopal Theological School this term. Bishop Hall, 40 is one of the youngest English bishops in the Church, has been appointed Kellner turer for the first term and will give a course on The Christian Mission in China. Case has been appointed professor of religious education.

Thirty-three new students signed the matriculation book on October 14th. The program on matriculation day included a service of Holy Communion; a quiet morn-
g led by the Rev. Dr. Sherman E. John-
n; a service of Evening Prayer, at which
the Rev. Dr. Frederic C. Lawrence
reached and retired. Bishop William
Lawrence read the closing prayers; and a
luncheon in the refectory, at which Dean
Angus Dun acted as toastmaster.

Nashotah Centennial

May 26th to 28th, during commencement week, are the days that have been set aside for the centennial celebration of Nashotah House.

The tentative program includes the commencement sermon by the Presiding

Bishop; alumni meetings and the presentation of a gift to the seminary from the alumni; and a pilgrimage to the grave of the Rev. Dr. James Lloyd Breck, leader of the group of young graduates of the General Theological Seminary instrumental in the founding of Nashotah House 100 years ago.

A committee under the honorary chairmanship of Bishop Ivins of Milwaukee and the active chairmanship of Dean E. J. M. Nutter of the seminary is working on the arrangements.

SECONDARY SCHOOLS

New Building at Christ School, Arden, N. C.

A new three-story school and assembly building, made of sandstone quarried on the school property, was ready for use at the opening of the 42d year of Christ School for Boys, Arden, N. C.

The building, which is to be known as the Susan Wetmore Hall, was erected at a cost of \$40,000. It has 10 classrooms, including laboratories and a library. Oak benches for the school chapel were presented during the summer in memory of Reginald Howland, a former school treasurer. The chapel has also been refinished; and an oil painting of the Rev. R. R. Harris, former headmaster has been received.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Charles A. Brown, Priest

The Rev. Charles Albert Brown, priest in charge of St. Mark's Church, North Bellmore, Long Island, died on October 13th of heart disease at his home in Bayville. He was 66 years old.

A graduate of the General Theological Seminary in 1902, he served in turn the Church of the Heavenly Rest, New York; the Redeemer, St. Louis, Mo.; St. Timothy's, Brooklyn; and All Saints', Bayside, Long Island, before coming to St. Mark's. He had also been chaplain of the Bayside Masonic Lodge and grand chaplain of the Grand Lodge of New York state.

He is survived by his wife, the former Miss Annie Louis Tinckney of Ossining, N. Y.

Guy Harte Purdy, Priest

The Ven. Guy Harte Purdy, archdeacon of Albany from 1929 until last May, died suddenly at his residence in Albany, N. Y., on October 18th, following a year's illness which forced his retirement from active duty.

The Burial Service was read at the Cathedral of All Saints, Albany, on October 20th, by Bishop Oldham of Albany, who also celebrated the Holy Communion, assisted by Dean Henry W. Roth of the cathedral. The following clergy, longtime

friends of Archdeacon Purdy, acted as honorary pallbearers and took part in the service: the Rev. Dr. C. S. Lewis, the Rev. Dr. C. V. Kling, the Rev. George F. Bambach, the Rev. C. R. Quinn, the Rev. James L. Whitcomb, the Rev. Charles E. Hill. Many persons were present at the services. Interment was at Fonda, N. Y.

Archdeacon Purdy was born in San Francisco in 1873, but soon moved to New York. After graduating from the General Theological Seminary, he was in charge of the Church of the Epiphany, Trumansburg, N. Y., for two years. In 1900 he went to the Church of the Holy Cross, Warrensburgh, N. Y., where his rectorship lasted 29 years. During this time he served 16 years as archdeacon of the Troy deanery.

He was for many years in charge of the Albany Cathedral Summer School, which he directed last June, although he was in feeble health. Archdeacon Purdy was seven times a deputy to General Convention and several times deputy to the provincial synod. He served as chaplain of the Church Mission of Help and as a member of its governing board; he was also a member of the following departments of the diocesan council: evangelism, field, Christian social relations, and religious education. While serving as archdeacon, he was chairman of the board of missions.

Archdeacon Purdy was a member of the

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Lord Halifax, writing from the Foreign Office, on October 18, 1939, said: "I have no hesitation in saying that, once the war is over, the goodwill that can be spread by such a choir as yours, traveling and singing in foreign countries, is incalculable; and I therefore hope that everything possible will be done to enable you to keep going for the duration of hostilities.—Halifax."

Please implement this wish, made by that great Churchman in the midst of immense labors and responsibilities. Send your check to the Rev. DESMOND MORSE-BOYCOTT, War time address (because of destruction of school by fire), Southcliffe Hall, Lee-on-Sea, Devon, England.

Died

JUNG, MARY C., wife of Chaplain George Philip Jung, U.S.A., died at Baltimore, Md. on October 16th. Burial from St. John's, Western Run parish, Md., with interment in church cemetery.

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DEATHS

board of governors of the Child's Hospital, Albany, and, living in the same block, he was a daily visitor at the hospital. Serving as corresponding secretary of the Bible and Common Prayer Book Society, he gave generous assistance to individuals and institutions, distributing Bibles, Prayer Books, and other literature for which there was provision. For many months after the illness that compelled him to reduce his activity, he continued to take his place as diocesan canon in the cathedral and assisted at celebrations until within a few weeks of his death.

Surviving him are his wife, the former Julia Wemple of Fonda, and his son, Guy Harte jr., a sophomore at Hobart College.

Charles C. S. Straw, Priest

The Rev. Charles C. S. Straw, priest of the diocese of New Jersey, died suddenly of heart failure in his sleep on October 16th, at his home in Berlin, N. J. He was 49 years of age. The Rev. Mr. Straw was a voluntary priest who was ordained in 1936 by Bishop Matthews and continued his profession as a lawyer in the legal department of the Public Service Corporation of New Jersey.

The Rev. Mr. Straw served the diocese in several different missions and parishes; and in every case was able to transform a struggling and defeated congregation into a happy and progressive group. At the same time, his business and legal knowledge were in constant demand, and he served on the Cathedral Foundation and in the field department and as a member of the committee on Constitution and Canons and the special committee for clarifying and co-ordinating the legal status of the diocese.

After graduation from the University of Pennsylvania in 1914, he was admitted to the New Jersey bar. He engaged in private practice in Camden and served as assistant prosecutor of Camden County from 1918 to 1923. In 1924 he was appointed a member of the legal staff of the Public Service Corporation; and in 1927 became assistant general solicitor, a position he held until his death. He maintained offices in Camden and Newark.

In addition to his wife, he is survived by his father, the Rev. Charles W. Straw, and a brother, Norman S. Straw.

Mrs. Harry K. Powles

Mrs. Harry King Powles, mother of the Rev. Dr. Paul L. Powles, rector of Trinity Church, Martinsburg, W. Va., died at her home in Hagerstown, Md., on September 23d. The Burial Office was read by Bishop Strider of West Virginia, assisted by the Rev. Dr. Walter B. Stehl, in St. John's Church, Hagerstown.

CHURCH CALENDAR

November

9. Twenty-second Sunday after Trinity.
16. Twenty-third Sunday after Trinity.
20. Thanksgiving Day. (Thursday.)
23. Sunday next before Advent.
30. First Sunday in Advent.

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PARISH wanted in South, or teacher's work (languages, history, and literature), by REV. WYTHE L. KINSOLVING, M.A., Richmond, Va.

RETREATS

RETREATS at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Rev. T. A. CONOVER, Acting Warden.

RATES: (A) Altar Bread, Anniversaries Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by THE LIVING CHURCH at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

CHANGES

Appointments Accepted

LUTEN, Rev. PARKER F., formerly priest in charge of St. Andrew's and St. Matthias' Churches, Lincolnton, N. J., is now rector of Trinity Church, Wedesboro, N. J. Address: Trinity Rectory, 208 Highway, Wedesboro, N. J.

LOXHAM, Rev. FRANK, formerly rector of St. George's Church, Lincolnton, N. C., is now priest in charge of St. Andrew's Church, Queens Village, N. Y. Address: 8933 238th Street, Bellrose, N. Y.

SARNS, Rev. WILLIAM B., formerly vicar of St. George's, Spokane, Wash., is now rector of St. George's, Wenatchee, Wash. Address: 937 Washoon Street, Wenatchee, Wash.

LEAVELAND, Rev. GEORGE J., formerly priest in charge of St. Stephen's, Romney, W. Va., and associated missions, will be rector of the Church of the Good Shepherd, Parkersburg, W. Va., effective December 1st.

ATON, Rev. DAVID T., formerly priest in charge of Trinity Church, Thermopolis, Wyo., is now in charge of Grace Church, Jefferson City, Mo.

GOODSON, Rev. GEORGE W., formerly priest in charge of St. James' Church, Union City, Tenn., and associated missions, is now priest in charge of Christ Church, Tracy City, Tenn., and missions (Coalmont and Gruetli).

HILISH, Rev. HARRY P., formerly rector of First Church, Ottawa, Ill., is now rector of St. Mark's Church, Waterloo, Ia.

HOGARTH, Rev. ROBERT M., rector of St. Mary's Church, Laguna Beach, Calif., is now vicar of St. Mark's mission, Palm Springs, Calif., and under charge of absence from St. Mary's. Address: Box 100, Palm Springs, Calif.

HOWE, Rev. C. FLETCHER, formerly of the dis-

trict of Hankow, China, is serving for six months as rector *pro tem* of St. Mary's Church, Laguna Beach, Calif.

LITTLEFORD, Rev. OSBORNE R., formerly rector of Christ Church, Albert Lea, Minn., will be rector of the parish of the Good Shepherd, Faribault, Minn., and chaplain at St. Mary's Hall, Faribault, effective November 14th.

LLOYD, Rev. DONALD W., formerly vicar of Christ Chapel, Brooklyn, is now at Trinity Church, Ossining, N. Y. Address: 17 Ellis Place, Ossining, N. Y.

NOBLE, Rev. EDWARD R., of St. Andrew's Church, Baltimore, will be chaplain of the Community of St. John Baptist, Ralston, Morris County, N. J., effective December 1st.

SEVERANCE, Rev. PAUL, OSB, of St. Andrew's Church, Valparaiso, Ind., is now warden of the Community of St. John Baptist, Ralston, Morris County, N. J.

SMITH, Rev. OLIVER Dow, formerly at Epiphany, Chehalis, Wash., is now vicar of St. Paul's mission, Mount Vernon, Wash., and Christ Church mission, Anacortes. Address: 123 South Tenth Street, Mount Vernon, Wash.

TAYLOR, Rev. FREDERIC C., formerly vicar of All Saints', Salome, Ariz., is now vicar of St. Thomas', Clarkdale, and Christ Church, Jerome, Ariz.

UNDERWOOD, Rev. FREDERIC, formerly assistant at St. Bartholomew's, New York, will be rector of the Church of the Advent, Westbury, Long Island, effective November 30th.

New Addresses

CRAINE, Rev. JOHN PARES, who recently became senior canon of Grace Cathedral, San Francisco, may now be reached at 3590 Washington Street, San Francisco.

FENN, Rev. WARREN R., pastor of All Saints' mission, Anchorage, Alaska, may now be reached at Box 686, Anchorage, Alaska.

PAWLA, Rev. ALEXANDER E., retired priest of Wyoming, is now residing at 1505 South East Martin Street, Portland, Ore.

YOUNG, Rev. ELMORE C., formerly residing at Westfield, N. Y., has moved to Albion, N. Y.

Resignations

BETHEA, Rev. MORRISON, who for 14 years has been rector of St. Thomas' Church, Reidsville, N. C., and the Church of the Epiphany, Leaksburg, has resigned these positions because of ill health.

HOUSER, Rev. NORTON T., for the past 35 years rector of St. Peter's Church, Auburn, N. Y., will retire from active duty in November. His new address will be 28 South Sixth Street, Stroudsburg, Pa.

Depositions

CHAPMAN, Rev. JOHN HARVEY, priest of the diocese of New Jersey, was deposed by Bishop Gardner of New Jersey on October 20th, at St. John's Church, Camden.

Ordinations

DEACONS

ARIZONA—HOWARD W. BRUMMITT, for several years a lay reader of Arizona, was ordained to the diaconate by Bishop Mitchell of Arizona on October 19th at St. John's Church, Williams. He was presented by the Rev. T. C. Harris, who also preached the sermon. The Rev. Mr. Brummitt will be assistant at St. John's.

Diocesan Positions

HUTTON, ROBERT, vestryman of St. Andrew's Church, Detroit, and a member of the executive council of the diocese of Michigan, has been appointed chairman of the diocesan field department.

Marriages

BROWN, Miss MARY R., daughter of Bishop Brown of Southern Virginia, was married on October 20th to Warren Channel of Portsmouth, Va., at St. John's Church, Portsmouth. Officiating was the Bishop, assisted by the Rev. Roderick H. Jackson. The young couple will make their home in Portsmouth.

CHURCH SERVICES

NEW YORK—Continued

Chapel of the Intercession, New York City 155th St. and Broadway

REV. DR. S. T. STEELE, Vicar

Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.

St. James' Church New York City

REV. HORACE W. B. DONEGAN, D.D., Rector

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Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

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REV. GRIEG TABER, Rector

Sundays: 7, 8, 9, 10, 11 A.M. (High Mass)

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REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M. Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday.) Thursdays: 11 A.M., Holy Communion.

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PENNSYLVANIA

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St. John's Church, Sharon

REV. HAROLD J. WEAVER, Rector

Sunday Services: 8 A.M. Holy Communion, (11 A.M. Holy Communion Sermon 1st Sunday of month), 11 A.M. Morning Prayer and Sermon. Wednesdays and Fridays: 7:30 A.M. Holy Communion; Thursdays, 9:30 A.M. Holy Communion.

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DELAWARE

Delaware Seashore Churches

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Mass Daily: 7 A.M.; Holy Hour, Fri., 8 P.M.

Confessions: Sat., 4:30 and 7:30 P.M.

NEW YORK

St. Bartholomew's Church, New York

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REV. GEO. PAULL T. SARGENT, D.D., Rector

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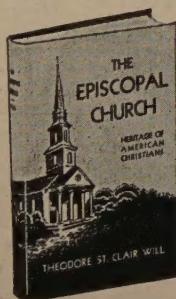
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